



SALAAAT (NAMAAZ)

Khateeb-e-A'zam of Pakistan

Hazrat Muallaana Muhammad Shafee Okarvi

(Rahmatul-Laahi 'Alaieh)



www.jannatikaun.com



About this book:

Of the five pillars of *Islaam*, *Namaaz* (prayer) is, second only to *Ieemaan* (belief), the most important and the most essential form of adoration which is absolutely obligatory on every Musalmaan. The *Qur'aan* and the *Sun-nat* give clear commands and guidelines regarding it. No Muslim can afford to be remiss in performing *Namaaz*.

It should be fully grasped that Almighty Al-Laah *Subhaanahu* is in no need of us or of our prostrations; they are of utmost benefit to men of faith only. By prostrating, they attain to the nearest with the Merciful Al-Laah and to His pleasure, that is to say, reach the highest point in devotion. A bondsman in prostration (*sajdah*) is liked by Al-Laah all the more because while in this posture he describes the pleasing likeness of the blessed name of *Muhammad* written in Arabic (*Sallal Laahu Alaihi Wa Sallam*), the beloved of Almighty Al-Laah.

Prostration is the physically demonstrated acknowledgement and expression before Al-Laah of the bondsman's own utmost humility and lowness and of His utmost greatness and exaltation.

The holy Prophet (*Sallal Laahu Alaihi Wa Sallam*) has said: " *Namaaz* is the pinnacle of glory which a Muslim can attain to." He has also said: "In *Namaaz* lies the cool of my eyes". How excellent, indeed, are the foreheads that prostrate before Al-Laah! Watching Al-Laah's bondsmen prostrating, even *Shaitaan* curses himself for turning himself into an accursed and rejected person by refusing to do this prostration even when Al-Laah commanded him to do so. Many books on *Namaaz*, small and large, detailed and in brief, are available today the world over. But the popularity of the book before us is due entirely to the mercy of Al-Laah and the grace of the holy Prophet (*Sallal Laahu Alaihi Wa Sallam*).

My respected father, *Mujad-did-i-Maslak-i-Ahle-Sun-nat*, (reviver of the creed of Ahle Sunnat), *Khateeb-i-A'zam-Pakistan*, (the greatest orator of Pakistan), Hazrat Maulana Muhammad Shafee Okarvi (*Alaihir-Rahmah*), wrote it some forty years ago, and, in Pakistan alone, nearly more than two million copies have been printed so far, and it is prescribed reading in schools and *madaaris* (religious schools) in this country. It has been translated into several languages, including an English translation in South Africa, which was later found to be erroneous on many counts.

Moreover, there are many a Musalmaan who does not have proficiency in reading Arabic. It was, therefore, considered absolutely necessary to bring out books for them with Arabic words in Roman transliteration. We have, however, given a key which could make it possible for readers to understand the Arabic words and to express them in correct tone and pronunciation. All the same, such people would do well to acquire proficiency in reading Arabic and not to remain content with reading it in Roman transliteration only.

This brief but comprehensive book on *Namaaz* has been translated by Pakistan's distinguished journalist and scholar of English, Mr. M.A. Quadiri. Readers are requested to kindly inform us of any errors they might find in the translation or in the book itself, so that they are rectified in future editions.

Maulana Okarvi Academy Al-A'lami has, with the grace of Al-Laah, the distinction of publishing important religious books and also their translations. We will be looking forward to your cooperation in this task and to your *du'aa* (supplications).

1992,
Karachi

Kaukab Noorani Okarvi (*Ghufira Lahni*)
Chairman,
Maulana Okarvi Academy Al-A'lami.

Given below is the key to the methodology used for Roman transliteration in the present book. It is hoped that it will be of considerable help to the readers.

Arabic		Roman	I'raab or Vowel Points
1. <i>Alif</i>	ا	A, Aa, I, U	In Roman, they are <i>A, I, U</i>
2. <i>Baa</i>	ب	B	In Arabic, they are <i>Zabar, Zeer,</i>
3. <i>Taa</i>	ت	T	<i>Pesh</i>
4. <i>Saa</i>	ث	S̄	For hamza, the mark , has been
5. <i>Jeem</i>	ج	J	used.
6. <i>Haa</i>	ح	H̄	For 'aien, the mark (one inverted
7. <i>Khaa</i>	خ	Kh	comma upside down) has been
8. <i>Daal</i>	د	D	used before it. Wherever the letter
9. <i>Zaal</i>	ذ	Ż	'aien occurs between any two
10. <i>Raa</i>	ر	R	words or after any one word then
11. <i>Zaa</i>	ز	Z	only a single inverted comma
12. <i>Seen</i>	س	Ṡ	upside down has been used. And if
13. <i>Sheen</i>	ش	Sh	the letter <i>Waa'o</i> (oo) or <i>Yaa</i> (ee)
14. <i>Saad</i>	ص	S	occurs after 'aien then for 'aien no
15. <i>Daad</i>	ض	D	other letter has been used but a
16. <i>Taa</i>	ط	Ṫ	single inverted comma upside
17. <i>Zaa</i>	ظ	Ż	down. If a word begins with the
18. 'Aien	ع	'A, 'I, 'U	vowell point of <i>zabar</i> and after it
19. <i>Ghien</i>	غ	Gh	the letter <i>yaa</i> occurs then for such
20. <i>Faa</i>	ف	F	<i>i e</i> has been used, as in 'aien.
21. <i>Qaaf</i>	ق	Q	For <i>Noon Ghunnah</i> , the mark ^ has
22. <i>Kaaf</i>	ك	K	been used or the letter <i>N</i> has been
23. <i>Laam</i>	ل	L	written in small type.
24. <i>Meem</i>	م	M	For <i>Tashdeed</i> (doubling of alpha-
25. <i>Noon</i>	ن	N	bets) the mark— has been put be-
26. <i>Waa'o</i>	و	W, V	tween two words, as in <i>Al-Laah</i> .
27. <i>Haa</i>	ه	H	For a word ending in <i>Yaa</i> , <i>ee</i> has
28. <i>Yaa</i>	ي	Y	been used, as in 'Alee.
			For a word beginning with, or end-
			ing in, <i>Waa'o</i> , <i>oo</i> has been used,
			As In <i>Aamanoo</i> .

تجدید ایمان (IEEMAAN (FAITH)

Jeemaan-e-Mufas-sal ایمان مفصل (*Faith in detail*):

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ

خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ هـ

*Aamantu Bil-Laahi Wa
Malaa'ikatihi wa kutubihi Wa
Rusulihi Wal Yaumil Aakhiri Wal
Qadri Khaierihi Wa Shar-rihi Mi-
nal Laahi Ta'Aalaa Wal Ba'si
Ba'dal Maut.*

("I believe in Al-Laah), His
Angels, His (revealed) Books,
His Messengers, the Day of
Judgement; that all good or bad
destiny emanates from Al-Laah;
that there will be resurrection after
death.")

JANNATI KAUN

Jeemaan-e-Mujmal ایمان مجمل (*Faith in brief*):

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ

أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ هـ

*Aamantu Bil-Laahi Kamaa
Huwa Bi'Asmaa'ih Wa Sifaatihi
Wa Qabiltu Jamee'a Ahkaamihi
Igraarum Bil-Lisaani Wa
Tasdeequm Bil Qalb*

("I solemnly declare my belief in
Al-Laah as He is with all His names
and attributes, and have accepted
(to obey) all His commands by
pledging to do them with my
tongue and confirming them with
all my heart.")

شش کلمے: The Six Articles of Faith (Shash Kalime)

(1) The First Kalimah, *Taiey-ib* (Sanctity):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

*Laa Ilaaha Il-lal Laahu
Muhammadur-Rasoolul-Laah.
(Sallal Laahu 'Alaiehi Wa Sallam)*

(“There is no deity but Al-Laah (and) Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is the Messenger of Al-Laah.”)

(2) The Second Kalimah, *Sha-haadat* (Evidence):

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

*Ash-hadu Al-Laa Ilaaha Il-lal
Laahu Wahdahu Laa Shareeka
Lahu Wa Ash-hadu An-na
Muhammadan 'Abduhu Wa Ra-
Sooluh. (Sallal Laahu 'Alaiehi Wa Sallam)*

(“I bear witness that there is no deity but Al-Laah, who is One and there is no partner with Him; and I bear witness that Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is His bondsman and Messenger”)

(3) The Third Kalimah, *Tamjeed* (The glory of Al-Laah):

سُبْحَنَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

*Subhaanal-Laahi wal Hamdu
Lil-Laahi Wa Laa Ilaaha Il-lal
Laahu Wal-Laahu Akbaru Wa Laa
Haula Wa Laa Quw-wata Il-laa
Bil Laahil 'Aleey-yil 'Azeem.*

(“Glory be to Al-Laah and all praise; there is no deity but Al-Laah; Al-Laah is the Greatest; there is no power which can save (us) from committing sins or enable (us) to do good, but it emanates from Al-Laah, the Most High, the Most Excellent).

(4) *The Fourth Kalimah, Tauheed* (The Oneness of Al-Laah):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ

وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa Ilaaha Il-lal Laahu
Wahdahu Laa Shareeka Lahu
Lahul Mulku Walahul Hamdu yuh-
yee Wa yu-meetu Wa Huwa Haiey-
yul-Laa Yamootu Abadan Abada,
Zul Jalaali Wal Ikraam, Biyadihil
Khaieru Wa Huwa 'Alaa kul-li
Shaie 'in Qadeer.*

(“There is no deity and none worthy of worship but Al-Laah; He is the One and there is no partner with Him; His is the kingdom (of all the universes) and to Him is due all praise: He gives life and He takes life; He is the Everliving, and death will never come to Him; He is the Mighty, the Glorious; in His hands is all good; and He has power over everything).”

(5) *The Fifth Kalimah, Istighfaar* (Repentance):

JANNATI KAUN?

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ خَطَايِسَرًّا أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ

مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

وَسَتَّارُ الْغُيُوبِ وَغَفَّارُ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*Astagh firul-Laaha Rab-bee
Min kul-li Zanmb-bin Aznabtuhu
'Amadan Au khata'an Sir-ran Au
'Alaaniyatan-Wa Atoobu Ilaiehi
Minaz-Zanmbil Lazee A'Lamu Wa
minaz-zanmbil Lazee Laa A'lamu
In-naka Anta 'Al-laamul Ghuyoobi
Wa Sat-taaral 'Uyoobi Wa Ghaf-
fa aruz-zunoobi Wa Laa
Laa Quw-wata Il-laa Bil Laahil
Haula Wa 'Aleey-yil 'Azeem.*

(“I seek forgiveness of Al-Laah, my Rabb, of all the sins and wrongdoings, done intentionally or un-intentionally, secretly or openly; and repent to Him for sins I know of and also sins that I am ignorant of; most certainly (O Al-Laah) You are the Knower of all the unseen, the Coverer of human failings and the Forgiver of sins; and I have no power to save (my-

self) from sinning and no power to do good but with the help of Al-Laah, the Most High, the Most Elevated.”)

(6) The Sixth Kalimah, Rad-d-i- Kufr

(The refutation of disbelief):

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَاَنَا اَعْلَمُ بِهِ وَاَسْتَغْفِرُكَ

لِهَا لَا اَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَرَّاتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ

وَالْغِيْبَةِ وَالْبِدْعَةِ وَالنَّهْيَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا

وَأَسْلَمْتُ وَقَوْلُ لَا اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

*Al-Laa hum-ma In-nee A'oozu
Bika Min An 'Ushrika Bika
Shaie'an-Wa Anaa A'lamu Bihi
Wa Astaghfiruka Limaa Laa
A'lamu Bihi Tubtu 'Anhu Wat-
abar-ra'tu Minal Kufri Wash-
Shirki Wal Kizbi Wal Gheebati
Wal Bid'ati Wannameemati Wal
Fawaahishi Wal Buhtaani Wal
Ma'aa see kul-lihaa Wa Aslamtu
Wa Aqoolu Laa Ilaaha Il-lal Laahu
Muhammadur- Rasoolul
Laah (Sallal Laahu 'Alaiehi Wa Sallam*

(“O Al-Laah! I seek refuge with You from knowingly associating any partner with You; and I beg Your forgiveness for (commit-ting that) (shirk) of which I am not aware; I repent these and take my hands off disbelief and polytheism and telling lies and backbiting and (bid'at) heresy and slander and shameful deeds and false accusations and all sins; I have entered into the fold of Islaam; and I hereby declare that there is no deity but Al-Laah (and) Muhammad (Sallal Laahu 'Alaihi Wa Sallam) is the Messenger of Al-Laah”).

طهارة (PURIFICATION) TAHAARAT

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ

إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Of Wudu (Ablution):

*Ya Aiey-yuhal Lazeena Aama-
noo Izaa Qumtum Ilas-salaati
Faghsiloo Wujoohakum Wa
Aiediyakum Ilal Maraafiqi
Wamsahoo Biru'oosikum Wa
Arjulakum Ilal Ka'baien.5/6*

(“O, those who have believed! When you rise up for *namaaz*, you should wash your faces and your hands upto the elbows and do *masah* (passing wet fingers of the hands) of your heads and wash your feet upto the ankles.”) (Without ablution *namaaz* becomes void. Ablution is essential for *Namaaz*.)

How to do ablution:

First of all one should define the intention (*neey-yaf*) to purify himself and to seek reward. Then he should recite *Bismil-Laahir-Rahmaanir Raheem* (Al-Laah, in whose name I begin, is the Most Compassionate, the Most Merciful), and wash both his hands upto the wrists thrice. Then he should wash his mouth thrice and also brush his teeth with a *miswaak* (a softened and shortened branch of a tree used for cleansing the teeth) Then, he should sniff water into the nostrils thrice and cleanse the nose with the left hand. Then he should wash his face thrice in such a manner that no Spot, from the forelock upto under the chin and the lobes of the two ears, remains dry. If one keeps a beard, he should do *khilaal* (pass his wet fingers) through it. Then, wash both his hands upto, and including, the elbows, first the right hand and then the left hand. Then, wetting his hands with fresh water, he should do the *masah* of his entire head once, in such a way that he passes three fingers of both his hands over the nape of the neck and, then, after passing them over the nape of the neck, bring them back. Then, do the *masah* of the inside of his ears with the index finger and of the outside surface of the ears with the inside of the thumb and of the neck with the back of the fingers. Then, wash the two feet thrice, first the right foot upto the ankle with his left hand and with passing his wet hand between the toes.

Of the procedure laid down above, some are (*fard*) obligatory for ablution, some are (*sun-nat*) (Prophetic traditions) and some are (*mustahab*) desirable. They are given below.

Obligatory (*fard*) acts of ablution: فرض

Ablution is not performed without doing these things, and they are four: (1) washing the face; (2) washing both hands upto, and including, the elbows; (3) doing *masah* of a quarter of the head; (4) washing both feet, including the ankles.

Sun-nat (Prophetic traditions) acts of ablution: سنت

To define the intention; to begin by reciting *Bismil-Laahir-Rahmaanir-Raheem* (Al-Laah, in whose name I begin, is the Most Compassionate, the Most Merciful); to wash both hands upto the wrists; to wash the mouth; to do *miswak* ; to sniff water into the nostrils; to do *khilaal* (pass wet fingers) of the beard; to do *masah* of the entire head; to do *masah* of the ears; to do ablution in such a manner that the other limbs do not, in the meanwhile, get dried; to keep up the sequence; to wash three times every limb which has to be washed.

Things desirable (mustahab) for ablution: مستحب

To do *masah* of the nape of the neck; to face towards the *Qiblah* (*Ka'bah*); to sit at a clean and elevated place; to pass the hands over the limbs when pouring water over them; not to unnecessarily seek the help of others; not to indulge in worldly talks; to drink a little of the left-over water in a standing position; to recite the *Kalima-i-Shahaadat* and to recite the following supplication:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي

مِنْ عِبَادِكَ الصَّالِحِينَ

Al-Laahum-maj'alnee Minat-taw-waabeena Waj'alnee Minal Muta tah-hireena Waj'alnee Min 'Ibaadikas-Saaliheen

(“O Al-Laah! Make me of those who have repented and make me of those who are purified and of those who are Your virtuous bondsmen”.)

Things which nullify ablution:

Anything oozing out from where stool or urine comes out; blood, puss and any purulent discharge flowing onto the body; a mouthful of the vomit; sleeping while lying or in a sitting position with the back leaning against something; loud laughter while saying *namaaz* ; fainting for one reason or another; water flowing from infected eyes.

Some requisite rules:

If flatulence occurs during ablution or some such thing takes place by which ablution is nullified then it is essential to do ablution afresh. Whatever had been washed before has now become unwashed. To touch

the Holy Qur'aan without ablution is prohibited. It is *sun-nat* for a person who has become polluted to do ablution before going to sleep or eating something. Ablution is not nullified if blood or puss comes out but does not flow. If blood or puss keeps flowing all the time from somebody's wound or drops of urine keep coming out or if flatulence occurs all the time, then one should do ablution before every *Namaaz* and his *namaaz* will be deemed to be valid as he has now become incapacitated. This ablution will last till the ultimate time for *namaaz*.

OF BATH (ghusl): غسل

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

Wa In kuntum Junuban Fat-tah-haroo.

(“If you are in need of taking a bath, you should (take a bath and) clean yourself thoroughly.”)

The accepted mode of taking bath:

First, wash both hands upto the wrists; then, wash your private parts and a remove all filth wherever it may be; then, do ablution; and, after ablution, pour water thrice on the right shoulder and then on the left shoulder; then, pour water on the head and over the whole body and rub it thrice; and should not talk to anybody.

There are three (*fard*) obligatory acts which go with a bath.

These are:

(1) to gargle in a manner that water flows down to the end of the throat: (2) to put water into the nostrills so that all soft spots are washed: to pour water over the whole body so that no spot is left out.

Situations where bath is (*fard*) obligatory:

(1) Emission of semen with lust; (2) nocturnal pollution; (3) sexual inter course between man and wife with or without emission of semen: (4) (**for women only**) on completion of the monthly period (*haiez*), and (5) on completion of the end of the flow of blood after child birth (*nifaas*).

Baths that are *masnoon* (acts exemplified by the holy Prophet):

Before *Jum 'ah* congregational *namaaz* and before standing for *namaaz* on the two '*leeds* and while putting on the *Ihraam* (pilgrim's garb), and on the Day of *Arafaat* (9th Zil Hijjah).

Baths that are desirable (*mustahab*):

During the days of staying in *Arafaat* and in *Muzdalifah* (in Makkah); before presenting oneself at the Holy *Ka 'bah* and the holy shrine of the

holy Prophet (*Sallal Laahu Alaihi Wa Sallam*); and on the *Shab-i-Bara'at* and the *Shab-i-Qadr*, etc.

Some requisite rules:

If pollution occurs on a night during *Ramadaan*, it is better to take a bath before dawn in order that every part of fasting is free of pollution. If bath is not taken, then also fasting is not vitiated. It is for bidden (*haraam*) for a polluted person to enter a mosque, to circumambulate, to touch or recite the Holy Qur'aan. There is no harm if a polluted person recites *Durood Shareef* or makes a supplication, but it is better for him to do ablution or wash his mouth before thus reciting. It is permitted for a polluted person to respond to the *azaan*. A person who is polluted should not delay taking a bath, for the angels of mercy do not enter the house of a person for whom it is necessary to take a bath. In case of nonavailability of water, One should do dry ablution (*tayam-mum*).

OF TAYAM-MUM (DRY Ablution): تيمم

فَلَمْ تَجِدْ أَمَاءً فَتَيَمَّمْ صَعِيدًا طَيِّبًا فَامْسَحْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۖ

JANNATI KAUN?

Falam Tajidoo Maa'an Fa-tayam-mamoo Sa'eedan Taiey-yiban Famsahoo Bi Wujoo hikum Wa aiedeekum Minhu.

“When you do not find water, you should do *tayam-mum* with clean earth, and do *masah* of your face and your hands.”

If water is not available or there is an apprehension of one's illness aggravating because of ablution or bath, then the command is to do *tayum-mum* instead of doing ablution or taking a bath. There is the same procedure for doing *tayam-mum* for ablution and for taking a bath. The only difference is in the intent, so that the *tayam-mum* for bath and the *tayam-mum* for ablution, as the case may be, is clearly spelt out.

Procedure of *tayam-mum*

One should define the intent that he is doing *tayam-mum* for purifying himself and for saying *namaaz*. Then, with out stretched fingers of his hands he should strike a clod of pure earth or anything which is of the genre of the earth and then do *masah* once of the entire face without leaving out any spot. Then, strike again and do *masah* of his hands from the nails upto the elbows in such a manner that no spot is left out.

There are three (*fard*) obligatory acts of *tayam-mum*:

(1) To define the intent; (2) to wipe the entire face after striking the palm of both hands against a clod of earth; (3) to wipe both the hands, including the elbows, after striking them against a clod of earth.

The *sun-nat* (acts exemplified by the holy Prophet)

Acts of *Tayam-mum*:

(1) To say *Bismil-Laahir Rahmaanir Raheem*; (2) to strike the hands against the earth; (3) to keep the fingers wide open; (4) in case an excess of earth sticking to the hands, to shake it off from them by striking the end of one thumb of one hand against the end of the thumb of the other; (5) to do *Khilaal* (pass fingers) of the beard and of the fingers.

Essential considerations:

If one is wearing rings, bangles etc., then these should be either altogether removed or temporarily put aside, for it is obligatory to wipe with your hand the spot beneath them. A thing is of the genre of the earth if it does not burn to ashes, nor does it melt, nor does it soften, and to do *tayam-mum* with it is lawful even though there be no dust on it. Also lawful is to do *tayam-mum* over a dusty piece of clean cloth which may give out dust when it is struck by hand.

Things which nullify ablution or bath also vitiate *tayam-mum*. *Tayam-mum* also becomes void in the event of water becoming available.

OF AZAAN (call to namaaz): اذان

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ

OF AZAAN (call to namaaz):

Wa Izaa Naadaietum Ilas-salaah.

“And when you say *azaan* for *salaat* (*namaaz*),...”

Azaan is a *Sun-nat-e-Mu'ak-kadah* (a tradition ordered by the holy Prophet, *Sallal Laahu Alaihi Wa Sallam*) which has to be performed before every five-time daily *namaaz* and before the Friday (*Jum'ah*) congregational prayers). *Azaan* should be said on time. If it is said before time, it should be repeated. Except for the obligatory (*fard*) *namaaz*, there is no *azaan* for any other *namaaz*. Saying *azaan* by women is an absolute taboo (*Makrooh Tahreemee*). *Azaan* by a person without ablution will do but it will be odious, so it is better to say *azaan* after doing ablution. *Azaan* should be said standing at an elevated place with the face towards the *Qiblah* (*Ka'bah*) and the index fingers of both hands thrust into the ears. It should be said in the following manner:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ
اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ
عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

*Al-Laahu Akbar Al-Laahu
Akbar
Al-Laahu Akbar Al-Laahu
Akbar*

(Al-Laah is the Greatest)
(Al-Laah is the Greatest)
(Al-Laah is the Greatest)
(Al-Laah is the Greatest)

*Ash-hadu Al-Laa Ilaaha Il-lal
Laah
Ash-hadu Al-Laa Ilaaha Il-lal
Laah*

(I bear witness that there is
none worthy of being worshipped
except Al-Laah.)

(I bear witness that there is
none worthy of being worshipped
except Al-Laah.)

*Ash-hadu An-na
Muhammadar-Rasoolul Laah
Ash-hadu An-na
Muhammadar-Rasoolul Laah*

(I bear witness that
Muhammad is the Messenger of
Al-Laah.)

(I bear witness that
Muhammad is the Messenger of
Al-Laah.)

*Haiey-ya 'Alas Salaah
Haiey-ya 'Alas Salaah*

(Come to prayers.)
(Come to prayers.)

*Haiey-ya 'Alal Falaah
Haiey-ya 'Alal Falaah*

(Come to success.)
(Come to success.)

*Al-Laahu Akbarul Laahu
Akbar*

(Al-Laah is the Greatest.)
(Al-Laah is the Greatest.)

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ۝ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ۝

While saying *Haiey-ya 'Alas-Salaah*, the face should be turned to the right and while saying *Haiey-ya 'Alal Falaah* it should be turned to the left. If it is for the dawn (*fajr*) prayer, then saying *As-Salaatu Khaierum-Minan-Naum* (*namaaz* is better than sleep) twice after *Haiey-ya 'Alal Falaah* is a *sun-nat*.

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

Iqaamat (the announcement that the congregation has stood up):

The words of *takbeer* or *iqaamat* said at the time when the congregation stands up after *azaan* are like those of *azaan*. But both differ in certain things: (i) *Qad Qaamatis-Salaah* (the congregation has stood up) should be said twice after *Haiey-ya 'Alal Falaah*; (ii) the voice should be kept low in comparison to *azaan*; (iii) and its wordings should be said at a faster pace than that of *azaan*; (iv) fingers should not be thrust into the ears.

Responding to both *azaan* and *iqaamat*:

To respond to *Azaan* and *Iqaamat* is a desirable practice. Responding means that the listeners repeat the words which are being said. When saying *Ash-hadu-an-na-Muhammad-ar-Rasoolul Laah*, one should kiss his thumbs and put the nails of the thumbs to his eyes. The first time he hears it, he should say *Sallal Laahu Wa Sal-lam 'Alaieka Yaa Rasoolal Laah* and the second time, say *Qur-ratu 'Aienee Bika Yaa Rasoolal Laah* and *Al-Laa hum-ma Mat-ti'nee Bis-Sam'i Wal Basar*. Who soever does so, the holy Prophet (*Sallal Laahu Alaihi Wa Sallam*) will intercede on his behalf and he will never lose his eyesight. And in response to *Haiey-ya 'Alas Salaah* and *Haiey-ya Alal Falaah*, he should say *Laa Haula Wa Laa Quw-wata Il-laa Bil-Laahil 'Aleey-yil 'Azeem*; to *As-Salaatu Khaierum Minan Naum* in the *azaan* for dawn (*fajr*) prayers say *Sadaqta Wa Bararta* and in the *iqaamat* say *Aqaamahal Laahu Wa Adaamaha* in response to *Qad Qaa-matis-Salaah*.

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ

اَتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْدَّرَجَةَ الرَّفِيْعَةَ

وَابْعَثْهُ مَقَامًا فَحْمُودًا الَّذِي وَعَدْتَهُ وَاَسْأَلُكَ

شَفَاعَتَهُ يَوْمَ الْقِيَمَةِ اِنَّكَ لَا تُخْلِفُ الْبِعَادَ

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

After *azaan*, the following supplication should be made after first reciting *Durood Shareef* by the *mu'az-zin* as well as all the listeners:

<p><i>Al-Laahum-ma Rab-ba Haazihid-Da'watit-taam-mati Was-salaatil Qaa'imati Aati Saiy-yidanaa Muhammada nil Was-eelata Wal Fadeelata Wad-dara-jatar-Rafee'ata Wab'as-hu Maqaamam-Mahmooda nil-Lazee Wa 'At-tahu Warzuqnaa Shafaa'atahu Yaumal Qiyaamah In-naka Laa Tukhliful Mee'aad. Birahmatika Yaa Arhamar-Raahimeen.</i></p>	<p>O Al-Laah, Sovereign of the perfect call and of this standing prayer! Grant to our leader, Hazrat Muhammad (Sallal Laahu Alaihi Wa Sallam), <i>waseelah</i> (special station in Paradise) and <i>fazeelat</i> (excellence) and the highest rank, and make him stand at the <i>Maqaam-e-Mahmood</i> (the praise-worthy position) which You have promised him and make him our intercessor on the Day of Judgment. Of course, You do not do anything against Your promise. Have mercy on us, for You are the Most Compassionate, the Most Merciful!"</p>
---	---

Important requirements:

It is better for the *mu'az-zin* (he who calls the *azaan*) to stand upright and to avoid all evils, and to call the *azaan* with the intent to earn a reward. An *azaan* called by a person who is an eunuch or who is a transgressor, or who takes intoxicants, or is insane, or is an innocent child is odious and should be called again. No response is due on women in their monthly periods or when blood has not ceased flowing after childbirth; on those

Who are listening to the (*khutbah*) sermon; on those who are in the privy, or are engaged in sex. While *azaan* is in progress, one should stop doing all work, including even reciting the Holy Qur'aan; should stop walking if he is doing so and stand still and listen to the *azaan* and respond to it. If he hears several voices, then he is obliged to respond to only the first *azaan* he hears, but it is better to respond to all of them, if he can.

OF NAMAAZ (*Salaat*)

Of the obligations imposed on Musalmaans by the Almighty Al-Laah, the greatest one is that of *namaaz*. Those who have perused the Qur'aan and the *Hadeeth* know how important and essential *namaaz* is and how severe and horrible the end of those who give it up:

Some Divine Commands in this respect:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى

الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ

(1) *Hudal Lil-Mut-taqeen, Al-Lazeena Yu'minoona Bil Ghaiebi Wa Yuqeemoonus-Salaata Wa Mim-ma Razaqnaa hum Yunfiqoon. (2/3)*

(1) ("It (the Qur'aan) is an admonition for those good doers who testify to the unseen and who establish *namaaz* and who spend from the provision given to them by Us.")

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

(2) *Haafizoo 'Alas-Salawaati Was-Salaatil Wustaa, Wa Qoomoo Lil-Laahi Qaaniteen. (2/238)*

(2) ("Guard all your *namaaz*, specially the middle one ('*Asr*), and stand before Al-Laah in awe.")

رَجَالٌ لَا تُلْهِيمُهُمْ تجارتًا وَلَا يَبْعُ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ

الزَّكَاةِ يُخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

(3) *Rijaalul-Laa Tulheehim Tijaaratun-Wa Laa Baie'un 'An Zikril-Laahi Wa Iqaamis-Salaati Wa Ieetaa'iz-Zakaati Yakhaafoona Yauman Tataqal-labu Feehil Quloobu Wal Absaar. (24/37)*

(3) ("The virtuous among humans are those who are not detracted from the remembrance of Al-Laah and from establishing *namaaz* and from giving *zakaat* because of their trading and because of their buying and selling; they fear the Day of Judgement, on which *Day* many a heart and many an eye will become topsyturvy.")

فَوَيْلٌ لِلْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

(4) *Fawaieelul-Lil Musal-leenal Lazeena Hum 'An Salaatihim Saahoon. (107/5)*

(4) ("Woe to those who say *namaaz* but are unaware of the importance of *namaaz*, that is, say it at wrong times or say it some times or do not say it some times.")



JANNATI KAUN?

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ

يَلْقَوْنَ غَيًّا

(5) *Fakhalafa Minm Ba'di Khalfihim Khalfun Adaa'us-Salaata Wat-taba'ush-shaha waati Fasaufa Yalqauna Ghaiey-yaa. (19/59)*

(5) ("After them came some wicked people who wasted their *namaaz* and followed their own low desires. So they will soon encounter *Ghaiey*".) *Ghaiey* is a pit in the nether part of Hell where the puss of the inmates of Hell will be collected.

فِي جَنَّتٍ يُتَسَاءَلُونَ ۚ عَنِ الْمُجْرِمِينَ ۚ مَا سَلَكَكُمْ فِي سَقَرٍ ۖ قَالُوا

لَمْ نَكُ مِنَ الْمُصَلِّينَ ۚ وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ

(6) *Fee Jan-naatin-y Yatasaa'-aloona 'Anil Mujrimeena Ma Salakakum Fee Saqar, Qaaloo Lam Naku Minal Musal-leena Wal Lam Naku Nut'imul Miskeen. (74/43)*

Du'aui-Khaleel (Supplication of Hazrat Ibraaheem 'Alaiehis-Salaam)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءً

(6) ("In Paradise, the inmates of that place will ask the guilty as to what were the sins that had sent them to Hell? And they will say, it was so because we did not say *namaaz* and did not feed the destitute.")

(7) *Rab-bij'alnee Muqeemas-Salaati Wa Min Zur-riey-yatee Rab-banaa Wa-ta Qab-bal Du'aa. (14/40)*

(7) ("O my Rabb! Make me and my progeny the establiher of *namaaz*. O our Rabb! Accept my supplication.")

The first *Wahy* (Revelation) which came to Hazrat Moosa ('Alaiehis-Salaam): **JANNATI KAUN?**

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

(8) *In-na nee Anal Laahu Laa Ilaaha Il-la Ana Fa'bud nee Wa Agimis-Salaata Lizikree. (20/14)*

(8) ("I am, indeed, Al-Laah. There is no deity but I. So, worship Me and establish *namaaz* for My remembrance.")

Hazrat 'Ieesa's words (while still in his mother's lap):

إِنِّي عَبْدُ اللَّهِ إِنِّي أُنْزِلْتُ فِي الْكِتَابِ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبَارَكًا آتِينَ مَا

كُنْتُ ۖ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

(9) *In-nee 'Abdul Laah, Aataa niyal Kitaaba Waja'alanee Nabeey-yaa, Waja'alanee Mubaarakan Aiena Maa Kuntu Wa Ausaanee Bis-Salaati Waz-Zakaati Maa Dumtu Haieyyaa. (19/31)*

(9) ("I am Al-Laah's bondsman and it is He who has given me the Book and made me a Prophet, and blessed me wherever I am, and has admonished me to say *namaaz* and to give *zakaat* so long as I live.")

Hazrat Luqmaan's advice to his son:

يُيَبِّئُ أَقِمِ الصَّلَاةَ وَامُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ

(10) *Yaa Bunaiey-ya Aqimis-Salaata Wa'mur Bil Ma'roofi Wan ha 'Anil Munkar. (31/17)*

(10) ("O my son! Keep up *namaaz* and order (people) to do good and forbid (them) from being wicked.")

The glories of the men of faith:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ

يَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَ

رَسُولَهُ ۖ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۖ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(11) *Wal Mu'minoona Wal Mu'minaatu Ba'duhum Auliyyaa'u Ba'd, Ya'muroona Bil Ma'roofi Wa Yanhauna 'Anil Munkari Wa Yuqeemoonas-Salaata Wa yoo'toonaz-Zakaata Wa yutee'oonal Laaha Wa Rasoolahu 'Ulaa'ika Sayarhamu humul Laah, In-nal-Laaha 'Azeezun Hakeem. (9/71)*

(11) ("Mu'min male and Mu'min female are helpful to each other, order good and forbid evil and establish *namaaz* and pay *zakaat* and are obedient to Al-Laah and His Prophet. These are they on whom Al-Laah will show His mercy. Surely, Al-Laah is the All-Powerful, the All-Wise.")

Five times of Namaaz:

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ

(12) *Wa Aqimis-Salaata Tarafayin-Nahaari Wa Zulafam Minal Laiel. (11/114)*

(12) ("And establish *namaaz* at both edges of the day dawn (*fajr*) and evening (*Maghrib*) and the hours of the night which are near (the day), (*'Ishaa, Witr* and *Tahaj-jud.*")

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى

(13) *Haafizoo 'Alas-Salaawaati Was-Salaatil Wustaa. (2/238)*

(13) ("Guard all *namaaz*, specially the middle one (*'Asr*).")

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ

(14) *Aqimis-Salaata Lidulookish-Shams. (17/78)*

(14) ("Establish *namaaz* at the time when the sun is past the meridian (*Zuhr*).")

Proof of the dawn (*fajr*) and the evening (*maghrib*) and the night (*'ishaa*) *namaaz* is found in the verse listed above at number 12, of the middle *namaaz* (*'asr*) in the verse listed at number 13 and of the post-meridian (*zuhr*) *namaaz* in the verse listed at number 14.

In short, every sane and adult Musalmaan male and Musalmaan female is absolutely obliged to say *namaaz* five times daily. To deny that it is obligatory is infidelity, and missing it without any Shar'ee excuse is a cardinal sin. It is a wholly corporal adoration, and no representation can be allowed in it, that is, nobody else can say it on behalf of somebody else, nor can it be compensated by payment of money. It is a pillar of Islaam, and keeping it up is keeping up *Deen* itself. It is not forgiven even while travelling or being engaged otherwise. So much so, that if one cannot say it while standing he should say it sitting and if one cannot say it while sitting he should say it lying down. Performing it in a congregation (*jamaa'at*) is 27 times more virtuous than doing it all by oneself.

The mode of saying *namaaz*:

Before saying *namaaz*, it is essential that the body, as well as the clothes, of the person intending to say *namaaz* is pure and clean, and the place where it is to be said is also pure, and the time for *namaaz* has arrived. Then, after doing ablution, one should stand facing towards the *qiblah* with his feet four or five toes apart, and make in his heart the intention of saying whichever *namaaz* he wishes to say. It is desirable to declare the intention by word of mouth. For example, he should say: "I intend to say four *rak'aat* of obligatory (*fard*) or *sun-nat namaaz* of *zuhr*, for the sake of Almighty Al-Laah, and I am facing the *Ka'bah Shareef*." If he is behind an *Imaam* (leader of the *namaaz*), he should say, 'I do so behind this *Imaam*.' He should then lift his hands to his ears in such a manner that his palms are towards the *qiblah* and the fingers are neither separated nor joined up but are in their natural position. He should then bring down his hands while saying *Al-Laahu Akbar* (Al-Laah is the Greatest) and should put them below his navel in such a way that the right palm is over the head of the left wrist and the middle three fingers over the back of the left wrist and the thumb and the smaller fingers on the sides of the wrist and his gaze is on the spot where he is to prostrate (*sajdah*) and say *sanaa* (glorification of Al-Laah Almighty).

Sanaa (Glorification) (standing position) Qiyaam: قِيَامٌ

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

*Subhaana kal-Laahum-ma Wa
Bihamdika Wa Tabaara kas muka
Wa Ta'Aalaa Jad-duka Wa Laa
Ilaaha Ghaieruk.*

("All glory be to You, O Al-Laah! Praise be to You; Blessed is Your name and exalted is Your majesty; and there is none worthy of worship excepting You.")

If he begins his *namaaz* in a congregation behind an *Imaam* then he should stand silent after reciting *sanaa* and listen to the recitation from the Qur'aan by the *Imaam*, and if he is alone he should recite, after *Sanaa*, *Ta'aw-wuz*, *Tasmiaah*, Chapter *Faatihah* and any one of the other chapters of the Holy Qur'aan or part of it.

Ta'aw-waz (to seek protection): تَعَوُّذٌ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oozu Bil-Laahi Minash-Shaietaa nir-Rajeem.

("I seek refuge with Al-Laah from *Shaitaan*, the accursed.")

Tasmiyah (to utter the name of Al-Laah): تسميه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismil-Laahir-Rahmaa nir-Raheem.

(Al-Laah, in whose name I begin, is the Most Compassionate, the Most Merciful).

Soorah Faatihah (the Opening chapter): سورة فاتحه

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝۱ الرَّحْمٰنِ الرَّحِيْمِ ۝۲ مُلِكِ يَوْمِ

الدِّيْنِ ۝۳ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝۴ اهْدِنَا الصِّرَاطَ

المُسْتَقِيْمَ ۝۵ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝۶

شَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ ۝۷

Al-Hamdu Lil-Laahi Rab-bil 'Aalameen, Ar-Rahmaa nir-Raheem, Maa liki Yaumid-deen, Iiy-yaaka Na'budu Wa Iiy-yaaka Nasta'een, Ihdinas-Siraatal Mustaqeema Siraatal-Lazeena An'amta 'Alaiehim, Ghaieril Maghdoobi 'Alaiehim Wa Lad-daal-Leen. Aameen.

("All praise is due to Al-Laah, the Nourisher of the universes, the Most Compassionate, the Most Merciful, the Owner of the Day of Judgement. (O Al-Laah) You alone we worship and of You alone we seek help. Guide us into the straight path, the path of those whom You have favoured, not of those who earn (Your) wrath, nor of those who go astray.")

(Aameen)

Chapter Ikhlāas: (Purity) سورة اخلاص

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Qul Huwal-Laahu Ahad. Al-Laahus Samad. Lam Yalid, Wa Lam Yoolad. Wa Lam Yakul-Lahu Kufu wan Ahad.

(“Say, He is Al-Laah, the One. Al-Laah is above and beyond all dependence. He does not beget, nor is He begotten. And there is none to whom He can be likened.”)

And then he should bow down, saying *Al-Laahu Akbar* (Al-Laah is the Greatest) and hold fast to his knees with his fingers, bowing down (*rukoo*) to the extent that the head and the back are at level with each other, and recite the following at least thrice.

تسبيح ركوع

Tasbeeh-I-Rukoo’ (glorifying Al-Laah while bowing down)

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rab-biyal ‘Azeem.

How (“Glorified is my *Rabb*, the Greatest”)

If *namaaz* is being said in a congregation, only the *Imaam* should say *tasmee’* while rising up from the bowing down position.

Tasmee’ (listening): تسميع

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami’ Al-Laahu Liman Hamidah.

(Al-Laah has listened to him who has praised Him)

***Qaumah* (standing erect after bowing down):**

Then let your hands remain on the sides and resume the standing position, and the *muqtadi* should recite *tahmeed* (praise of Al-Laah).

Tahmeed (praise): تحمید

رَبَّنَا لَكَ الْحَمْدُ

Rab-banaa Lakal Hamd.

("O our *Rabb*! All praise is due to You alone.")

A person saying *namaaz* by himself should recite both *tasmee'* and *tahmeed*. Then, saying *Al-Laahu Akbar*, he should prostrate himself in the following manner: first put his knees firmly on the ground and then both his hands, his nose and his forehead and, then, put his face between both his hands. In so doing, the male should keep his arms apart from the sides, the belly from the thighs and the thighs from the shins; the elbows should be raised from the ground and the inside of the toes of both the feet should be set firmly on the ground facing the *qiblah*; then, recite, at least thrice, the following *tasbeeh*:

تسبیح سجدہ

Tasbeeh-i-Sajdah: (glorifying Al-Lah while in prostration):

JANNATI KAUN?

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana Rab-biyal A'laa.

("Glorified is my *Rabb*, the Most High").

Jalsah (sitting on knees between two prostrations):

Then, saying *Al-Laahu Akbar*, he should rise from the prostration in such a way that first the forehead, then the nose, then the hands are raised and then he should sit on his left foot which should be touching the ground, keep his right foot upright while its toes face the *qiblah* and his hands be placed near the knees in a manner that the fingers face the *qiblah*, then saying *Al-Laahu Akbar* he should perform the second prostration.

Second prostration: دوسرا سجدہ

One should perform the second prostration, and, then, stand up saying *Al-Laahu Akbar*.

Qiyaam: قِيَام

One should perform the bowing down and the prostration after reciting *tasmyiah*, *Faatihah* and any other chapter. But if he is behind an *Imaam*, the follower (*muqtadi*) should not recite *Bismil Laahir Rahmaanir Raheem*, *Faatihah* or any other chapter. He should stand silent.

Qa'dah (sitting on knees after two rak'at): قَعْدَه

After completing both the prostrations of the second *rak'at* he should sit in the same position as he had done between the two prostrations.

Tashah-hud (Testification): تَشَهُّد

التَّحِيَّاتُ لِلَّهِ وَالصَّلَواتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-tahiy-yaatu Lil-Laahi Was-Sala waatu Wat-taiey-yibaat, As-Salaamu 'Alaieka Aiey-yuhan Nabeey-yu Wa Rahmatul-Laahi Wa Barakaatuh, As-Salaamu 'Alaie-naa Wa 'Alaa 'Ibaadil-Laahis-Saa-liheen, Ash-hadu Al-laa Ilaaha Il-lal Laahu Wa Ash-hadu An-na Muhammadan 'Abduhu Wa Rasooluh.

("All reverence, all worship and all glory is due to Al-Laah alone. Peace be on you, O Prophet, and the Mercy of Al-Laah and His Blessings. Peace be upon us and on those who are the righteous bondsmen of Al-Laah. I testify that none is deserving of being worshipped excepting Al-Laah, and I testify that Muhammad (*Sallal Laahu Alaihi Wa Sallam*) is his bondsman and his messenger".)

When he arrives at the word '*laa*' in the *tashah-hud*, he should make a circle with the middle finger of his right hand and the thumb and join the little finger as well as the finger adjacent to it with the palm and raise his index finger and drop it after the word '*Il-Laa*' has been said and all the fingers put straight. If it is a two *rak'aat namaaz* then he should recite *Durood* and *du'aa* and say *salaam*. If it is a four *rak'aat namaaz* then

After reciting *tashah-hud*, he should stand up saying *Al-Laahu Akbar*, and during the rest of the two *rak'aat*, if they are obligatory (*fard*), he should recite only *Bismil-Laahir Rahmaanir-Raheem* and the Chapter *Faatihah* and then, as is the rule, bow down and go into *rukoo* and *sajdah* (prostration). If they are *sun-nat* or *nafl*, then he should recite *Bismil-Laahir Rahmaanir-Raheem*, the Chapter *Faatihah* and, any other chapter from the *Qur'aan*. But the *muqtadi* behind the *Imaam* would not recite *tasmiyah* and *Faatihah*, but stand silent. Then he should sit down after completing four *rak'aat* and, after reciting *tashah-hud*, *Durood Shareef* and the invocation, he should say *salaam*.

Durood Shareef (salutations to the holy Prophet): درود شریف

اللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ وَعَلَى آلِ (سَيِّدِنَا) مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

اللَّهُمَّ بَارِكْ عَلَى (سَيِّدِنَا) مُحَمَّدٍ وَعَلَى آلِ (سَيِّدِنَا) مُحَمَّدٍ

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

JANNATI KAUN?

Al-Laahum-ma Sal-li 'Alaa (Saiey-yidinaa) Muhammadin-Wa 'Alaa Aali (Saiey-yidinaa) Muhammadin Kamaa Sal-laieta 'Ala Ibraaheema Wa 'Alaa Aali Ibraaheema In-naka Hameedum Majeed

Al-Laahum-ma Baarik 'Alaa (Saiey-yidinaa) Muhammadin-Wa 'Alaa Aali (Saiey-yidinaa) Muhammadin Kamaa Baarakta 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema In-naka Hameedum Majeed.

("O Al-Laah! Shower Your blessings on Muhammad (*Sallal Laahu Alaihi Wa Sallam*) and the progeny of Muhammad (*Sallal Laahu Alaihi Wa Sallam*) even as You showered Your blessings on Ibraaheem and the progeny of Ibraaheem. Indeed, You alone are worthy of all praise and are the Glorious.

O Al-Laah! Bless Muhammad (*Sallal Laahu Alaihi Wa Sallam*) and the progeny of Muhammad (*Sallal Laahu Alaihi Wa Sallam*) even as You blessed Ibraaheem and the progeny of Ibraaheem. Indeed, You alone are worthy of praise and are the Glorious.

Invocation (Du'aa): دُعا

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ذُرِّيَّتًا تَقْبَلُ دُعَاءِي ۝

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

Rab-bij'alnee Muqeemas-salaati Wa min Zur-reey-yatee, Rab-banaa wata Qab-bal Du'aa, Rab-banaghfir Lee Wa Li Waali daiey-ya Wa Lil Mu'mineena Yauma Yaqoomul Hisaab.

(O my Rabb! Make me regular in namaaz and my progeny also. O our Rabb! Grant my invocation. O our Rabb! Forgive my parents and all other Musalmaans on the Day when (actions) will be adjudged.”)

Or, he should make this invocation:

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا کَثِیْرًا وَّلَا

یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِّیْ مَغْفِرَةً

مِّنْ عِنْدِكَ وَاَرْحَمَیْنَ اِنَّکَ اَنْتَ الْغَفُوْرُ الرَّحِیْمُ ط

Al Laahum-ma In-nee Zalamtu Nafsee Zulman Kaseeran-Wa Laa yaghfiruz-Zunooba Il-laa Anta Faghfir Lee Maghfirtanm-Min 'Indika War Hamnee In-naka Antal Ghafoorur-Raheem.

(“O Al-Laah! I have been extremely unjust to myself and none grants forgiveness of sins but You; therefore, You forgive me with the forgiveness that comes from You, and have mercy on me. Surely, You are the Forgiving, the Merciful.”)

Salaam (saying peace at the end): سلام

اَلسَّلَامُ عَلَیْكُمْ وَرَحْمَةُ اللّٰهِ ط

*As-Salaamu 'Alaeikum Wa
Rahmatul Laah*

(“Peace on you and the mercy
of Al-Laah!”)

*As-Salaamu 'Alaeikum Wa
Rahmatul Laah*

(“Peace on you and the mercy
of Al-Laah!”)

During the *salaam* to the right, he should make the intention of saying *salaam* to the Angels to the right and to those saying *namaaz* to the right, and during the *salaam* to the left he should make the intention of saying *salaam* to the Angels to the left and those saying *namaaz* to the left, and when saying *salaam* in the direction of the *Imaam* he should also make the intention of saying it to the *Imaam*, and when he is alone he should make the intention of saying it to the Angels on each side.

The above mode of saying *namaaz* is for men.

For women it is different in certain respects. A woman should raise her hands upto the shoulders while saying *Takbeer-i-Tahreemah* (*Al-Laahu Akbar*) and should not take them out of her overall or the sheet of cloth in which she is wrapped up. In the *qiyaam*, she should fold her hands over her breast and place her palms **one** upon the back of the other. While in *rukoo'*, she should bow down to a lesser extent (than man) and bend her Knees and place her hands on the knees but should not hold them. She should also not open up her fingers. She should do *rukoo'* and *sujood* in a shrivelled-up position. During *sajdah* (prostration), she should join her belly with her thighs and her thighs with her shin, and should spread out her hands on the ground. When sitting to say *at-Tahyee-yaat*, she should do so on her haunches, jutting out her feet either to the right or to the left, and keeping her fingers joined up. In all other things, the rule for the male is the same as for the female.

Supplications and remembrances after *Namaaz*:

فَإِذَا قُضِيَ الصَّلَاةُ فَادْكُرُوا اللَّهَ

*Fa'iza Qadaietumus-Salaata
Fazkurul-Laah. (4/103)*

(“And remember Al-Laah
when you are free from *Namaaz*”).

First do *Istighfaar* (ask Al-Laah for His forgiveness) after every *namaaz* thrice.

Istighfaar:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ ط

*Astaghfirul-Laaha Rab-bee
Min kul-li Zanmb-bin-Wa Atoobu
Ilaieh.*

(“I seek forgiveness of Al-Laah, who is my *Rabb*, for every sin I might have committed and I repent before Him”).

After this, he should make any *du'aa* or any of the following supplications:

First supplication: پہلی دعا

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ حِينَا

رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا

وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

JANNATI KAUN?

*Al-Laahum-ma Antas-Salaamu Wa
Minkas-salaamu Wa Ilaieka
Yarji'us-Salaam, Haiey-yinaa Rab-
banaa Bis-Salaami Wa Adkhilnaa
Daaras-Salaami Tabaarakta Rab-
banaa Wa Ta'Ala laieta Yaa Zal
Jalaali Wal Ikraam.*

(“O Al-Laah! You are the bestower of peace, and peace is from You and peace returns to You. O our *Rabb*! Keep us alive in peace and enter us into the House of Peace. You are the Most Blessed and the Most Mighty and the Most Sublime”).

Second supplication: دوسری دعا

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rab-banaa Aatinaa Fid-dunyaa
Hasanatan-Wa Fil Aa khirati
Hasanatan-Wa Qinaa 'Azaaban-
Naar.*

(“O our *Rabb*! Grant us good in this world and in the hereafter and save us from the torment of Hell”).

Make short supplications like the two mentioned above after those obligatory *fard namaaz* after which *sunnat* have to be said, and then say the *sunnat* soon after, for any delay in doing so will diminish the reward, and after *sunnat* recite other *azkaar* (rememberences) and *wazaa'if* (routine acts of worship), and, of course, recite them after every obligatory *fard namaaz* after which there is no *sunnat*.

First Remembrance:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

After every namaaz recite these: *Subhaanal Laah* (Glory be to Al-Laah) 33 times; *Al Hamdu Lil Laah* (Praise be to Al-Laah) 33 times; *Al Laahu Akbar* (Al-Laah is the Greatest) 34 times. Then after, recite once the following:



JANNATI KAUNZ

*Laa Ilaaha Il-lal Laahu
Wahdahu Laa Shareeka Lahu
Lahul Mulku Wa Lahul Hamdu Wa
Huwa 'Alaa kul-li Shaie'in Qadeer.*

(“There is no deity but Al-Laah; He is One and Unique; He has no partner; His is the kingdom and for Him is all praise; and He has authority over everything.”)

Reciting this brings forgiveness of all sins.

Second remembrance:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا رَادَّ

لِمَا قَضَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

*Laa Ilaaha Il-lal Laahu
Wahdahu Laa Shareeka Lahu Wa
Huwa 'Alaa kul-li Shaie 'in Qadeer.
Al-Laahum-ma Laa Maani'a
Limaa A'taieta Wa Laa Mu'tiya
Limaa Mana'ta Wa Laa Raad-da
Limaa Qadaieta Wa Laa Yanfa'u
Zal Jad-di Minkal Jadd.*

("There is no deity but Al-Laah; He is One and Unique; there is no partner with Him; and He has authority over everything. O Al-Laah! There is none to prevent what You would bestow and there is none to give what You would withhold and there is none to turn back what You will; and no man will be benefitted by his wealth against Your will.")

Third Remembrance (Aayatal Kurse or Verses of the Throne):

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
الْعَظِيمُ

*Al Laahu Laa Ilaaha Il-Laa
Huwal Haiey-yul Qaiey-yoom, La
Ta'Khuzuhu Sinatun-wa Laa
Naum, Lahu Maa Fis-samaawaati
Wa Maa Fil Ard, Man Zal Lazee
Yashfa'u 'Indahu Il-laa Bi'iznih,
Ya'lamu Maa Baiena Aiedeehim
Wa Maa Khalfahum, Wa Laa
Yuheetoona Bishaie'inm Min
'Ilmihi Il-Laa Bimaa Shaa, Wa Si'a
Kurseey-yuhus-Samaa waati Wal
Ard, Wa Laa Ya'ooduhu
Hifzuhumaa, Wa Huwal 'Aleey-yul
'Azeem.*

"Al-Laah! There is no'deity but He, the Living, the Sustainer. Neither slumber overtakes Him, nor does sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is There to recommend (any one) to Him without His leave? He knows all that is before them and all that (which will be) after them and they encompass nothing of His knowledge save that much which He will. His Throne encompasses the heavens and the earth, and the

guarding (of the two) does not weary Him. He is the Most High, the Most Great.”

It is a must to recite *Durood Shareef* before and after every supplication, otherwise the supplication will not be presented before Al-Laah but will remain suspended as if in mid-air.

Timings of Namaaz: اوقات نماز

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

In-nas-Salaata kaanat 'Alal Mu'mineena kitaabanm-Mauqoota. (4/103)

(“Surely, *namaaz* at appointed times is obligatory (*fard*) on Mu'mins”.)

Every *namaaz* should be said at the time appointed for it. A *namaaz* said before time will be deemed not to have been said, and the one said after time will also not be deemed to have been performed but one deemed to have been performed after due time (*qazaa*).

Fajr (dawn prayer): فجر

The time for *Namaaz-e-Fajr* begins at dawn and ends at the time when the sun's rays are resplendent. Dawn of day is the light which spreads over the sky (in the east) and then there is light.

Zuhr (post-meridian prayer): ظهر

The time for *Namaaz-i-Zuhr* begins at post-meridian and lasts till the shadow of everything, except the real shadow, doubles. The real shadow is that which occurs before the sun reaches the meridian.

Asr (late afternoon prayer): عصر

The time for *Namaaz-i-'Asr* begins when the time for *zuhr* ends and lasts till sunset. It is better to say it before the sunlight becomes bright yellow because the time becomes odious when sunlight gets to be yellow, although *namaaz* would have been performed.

Maghrib (post-sundown prayer): مغرب

The time for *Namaaz-i-Maghrib* begins at sundown and ends at the setting of the evening twilight. Evening twilight is that whiteness which remains spread from south to north after the red glow has ended.

Ishaa (prayer in the first watch of the night): عشاء

The time for *Namaaz-i-Ishaa* begins when the evening twilight sets and lasts till the dawn of *fajr*, but is odious after midnight.

Experience has proved that during long nights the time for *'ishaa namaaz* begins nearly one-and-a-half hours after *maghrib* and one-and-a-quarter hours during short nights.

Odious (makrooh) timings: مکروه اوقات

(1) At sunrise; (2) at sundown; (3) no *namaaz* should be said when the sun is at the zenith; (4) no *namaaz* should be said between dawn and sunrise, except two *rak'aat* of *sunnat* at *fajr*, and no *nafl* should be said after the *Namaaz-i-'Asr* and sundown; (5) no (*nafl*) *namaaz* should be said between the time the *Imaam* (leader of *namaaz*) stands for the Friday sermon (*Khutbah*) and the Friday obligatory (*fard*) *namaaz*.

NUMBER OF RAK'AAT

Name of <i>Namaaz</i>	Non-emphasised <i>sunnat</i> before the obligatory <i>namaaz</i>	Emphasised <i>sunnat</i> before the obligatory <i>namaaz</i>	Obligatory (<i>fard</i>) <i>namaaz</i>	Emphasised <i>sunnat</i> after obligatory <i>namaaz</i>	Voluntary <i>namaaz</i> (<i>nafl</i>)	Total <i>rak'aat</i>
<i>Fajr</i>	—	2	2	—	—	4
<i>Zuhr</i>	—	4	4	2	2+2	14
<i>'Asr</i>	4	—	4	—	—	8
<i>Maghrib</i>	—	—	3	2	2	7
<i>Ishaa</i>	4	—	4	2	4	17
				3 (essential <i>witr</i>)	(2 before <i>witr</i> and 2 after it)	50

Conditions of *Namaaz*—obligatory, desirable, *sunnat*,

Amongst the mode of saying entire *namaaz* described earlier some are conditions for *namaaz*, some are obligations, some are desirables, some are *sunnat* and some are permissibles. A person saying *namaaz* should memorise each one of them separately.

Conditions (Sharaa'it): شرائط

There are six conditions for *namaaz*: (1) Purification, that is, the body and the clothes of the person saying *namaaz* is purified; (2) the place where *namaaz* is to be said is purified; (3) the *satr-e- 'Aurat*, that is to say, that part of the body to conceal which is compulsory is, infact, concealed. Nakedness in man consists of part of the body from the navel to the knees, and in woman it consists of the whole body, excepting face, hands and feet; (4) *istiqbaal-e-qiblah*, keeping the face and the breast towards the *qiblah*; (5) saying *namaaz* on time; (6) defining the intent. Making a firm resolve in the breast is called intention (saying it by mouth is desirable).

Fulfilling these conditions before starting *namaaz* is necessary, otherwise *namaaz* will not be deemed to have been said.

Obligatory acts (Faraa'id): فرائض

There are seven obligatory acts of *namaaz*: (1) Saying *Takbeer-i-Tahreemah* or *Al-Laahu Akbar* (Al-Laah is the Greatest); (2) *Qiyaam*, saying *namaaz* while standing erect, (it is obligatory to stand erect during the *fard*, *witr* and *sun-nat* of *fajr* and *namaaz* of the 'leeds, and they will be nullified if said in a sitting position without a valid excuse. The standing position is not obligatory during voluntary (*nafl*) *namaaz*; (3) recitations from the Qur'aan. It is obligatory to recite one complete verse in two *rak'aat* of obligatory (*fard*) *namaaz*, and in every *rak'at* of *witr* and voluntary (*nafl*) *namaaz*. Such recital is not at all permissible for the *muqtadi* (the follower); (4) (*Rukoo'*) bowing down; (5) (*Sajdah*) prostrating; (6) adopt sitting position on knees to recite *at-taheey-yat* for the last time (*Qa'dah*) at the completion of *namaaz*; (7) *Khurooj bisun'ih*, that is, to say *salaam* (peace) on both sides. If even one of the obligatory acts is left out *namaaz* would be nullified, even if *Sajda-i-Sahve* (prostration for making mistakes during *namaaz*) is said.

The essentials (waajibaat) of namaaz: واجبات

To recite once the complete *Faatihah* in (1) the first two *rak'aat* of the obligatory (*fard*) *namaaz*; and (2) in every *rak'at* of the rest of *namaaz*; (3) after this, to recite in the first two *rak'aat* of the obligatory (*fard*) *namaaz*; (4) and (5) to recite in every *rak'at* of the *witr namaaz* and *sunnat* and *nafl* (voluntary) one small chapter or three small verses or one verse equal in length to three verses of Qur'aan; (6) to do *qaumah* (to

stand erect after bowing down); (7) to do *jalsah* (sitting erect) between two (*sajdah*) prostrations; (8) to do *Qa'dah-e-'oolaa* (sit after two *rak'aat* of the *namaaz* which consists of three or four *rak'aat*); (9) to recite *tashah-hud* in both the *qa'dah* (sitting down on knees); (10) not to recite anything after *tashah-hud* while doing the first *qa'dah*; (11) the follower to remain silent while the *Imaam* (the prayer-leader) is reciting in a loud voice or softly; (12) to follow the *Imaam* in all the essentials excepting when the *Qur'aan* is being recited; (13) to maintain discipline; (14) to perform all the aspects in peace and calm; (15) for the *Imaam* to recite loudly (*Qur'an*) during the *namaaz* of *fajr*, *maghrib*, *'ishaa*, *taraaweeh* and *witr* during the month of *Ramadaan*; and (16) to do so softly during *zuhr* and *'asr namaaz*, and (17) to call out six additional *takbeer* (*Al-Laahu Akbar*) during the *namaaz* of the two *'leeds*.

If any of the essentials (*wajibaat*) of *namaaz* is left out by mistake, then doing *sajda-i-sahve* would make the *namaaz* valid. In the event of the *sajda-i-sahve* not being deliberately done, *namaaz* must be said afresh.

The sunnat acts of namaaz: سنتیں

To raise both hands upto the ears while saying the *takbeer-i-tahreemah* (*Al-Laahu Akbar*); to keep the palms facing the *qiblah*; for the *Imaam* to say all the *takbeer* of the *namaaz* in a loud voice; to fold the hands below the navel; to recite *sanaa*, *taw'aw-wuz* and *tasmiyah* softly; to say *ameen* after *Faatihah* softly; to say *takbeer* (*Al-Laahu Akbar*) while going from one aspect of *namaaz* to the other; to recite softly *Bismil-Laahir Rahmanir-Raheem* at the beginning of every *rak'at*; to recite only *Faatihah* in the third and the fourth *rak'at* of *fard*; to recite *tasbeeh* (praise of *Al-Laah*) thrice during *rukoo'* (bowing down) and *sujood* (prostrations); while in *rukoo'* to keep the legs straight and to hold the knees by the hand in such a manner that the fingers are stretched out and the head and the back are at a level; for the *Imaam* to say *Sami'al Laahu Liman Hamidah* and for the led to say *Rab-banaa Lakal Hamd* while rising up from the bowing down position (a person saying *namaaz* by himself should say both); to place on the ground first the knees, then the hands, then the nose, then the forehead while going down for the (*sajdah*) prostration and to do the opposite of this while rising up from the *sajdah* (prostration); to keep the arms apart from the sides and the belly from the thighs (but when in the ranks he should not keep his arms apart from the sides); to keep the wrists above the ground, the fingers facing the *qiblah* And joined; to keep the right foot in erect position and the left foot flat and

then sit on it between the two prostrations; to keep the hands on the thighs; to keep both the feet touching the ground and facing the *qiblah*; when reciting *tashah-hud*, that is, *Ash-hadu anna La Illaha Illal Laah*, to point out with the index finger in such a way that the finger is raised at the word *laa* and put down at the word *illa* and all other fingers are stretched facing the *qiblah* (*Ka'bah*); to recite *Durood Shareef* and any *masnun* supplication after *tashah-hud*; to say *salaam* twice, first to the right and then to the left; for the *Imaam* to say *salaam* in a loud voice but the second time it is said it should be done in a relatively soft voice. If any of these *sun-nat* acts is left out unintentionally or intentionally the *namaaz* does not become void nor *sajda-i-sahve* becomes due, although he who leaves it out deliberately is a sinner.

Desirable acts (mustahab-baat) of namaaz: مستحبات نماز

To leave a gap of about 4 toes between the two feet; to recite *tasbeeh* more than three times, (five or seven times), during the bowing down or the prostrations; to fix the gaze at the place where the forehead is to be placed, at the back of both feet while bowing down, at the tip of the nose while prostrating, at the lap during *qa'dah* (sitting on knees), at the shoulders while saying *salaam*; to keep the mouth closed when yawning and to cover it with the back of one hand if it remains open.

JANNATI KAUN?

Acts which vitiate (mufsidaat) namaaz: مفسدات نماز

To talk to somebody or to reply to somebody's salutation with intent or without intent; to salute somebody with intent or by mistake; to reply to somebody's sneeze; to say 'sit down' or 'oh, no' when the *Imaam* forgets something; to say *Jal-la Jalaa-Luhu* (eminent is Al-Laah's glory) on hearing Al-Laah's name and to recite *Durood Shareef* by way of response to hearing the name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), but there is no harm if it is not said by way of reply; to remind any one else but his own *Imaam* (*namaaz*-leader) of words left out by him or of any other remissness; to exclaim 'aah' or 'oh' etc, when in pain or in trouble, but it is forgiven if it comes out of his mouth involuntarily; to intentionally end *namaaz* by saying *salaam* before it is completed, but there is no harm if it is done by mistake and *sajda-i-sahve* is done after Completing *namaaz*; to read (as opposed to reciting from memory) the Qura'an while saying *namaaz*; to say something on hearing any good or bad news; to make serious mistakes while reciting the Qura'an or any other recitation during *namaaz*; to eat or drink something, but it is not vitiated when something which had remained stuck up between the teeth

is swallowed up: if it is equal to a gram *namaaz* is vitiated and if it is less than a gram *namaaz* is not vitiated but becomes only odious; to withdraw the breast away from the *qiblah*; to let the child suck at the woman's breast so that milk begins to flow from it; kissing by a man of his woman or touching her body with lust while the female is engaged in saying *namaaz*. *Namaaz* is nullified by any of the vitiating acts described above. Watch should, therefore, be kept against all of them.

Acts considered odious (*makrooha*) during *namaaz*:

To wrap up the clothes: for example, to wrap them up from front or from behind while going down for the prostration, though this might have been done only to avoid dust; to let the clothes flow: for example, to place them over the head or over the shoulder in such a way that their edges are flowing over; to roll up the sleeves above half the elbows; to say *namaaz* while one is intensely feeling the need to ease himself of stool, urine or flatulence; to crack the fingers; to intertwine the fingers, that is to say, to lock the fingers of one hand into the fingers of another; to look hither and thither; to lift the gaze towards the sky; to say *namaaz* in front of somebody's face; to say *namaaz* in clothes with animal objects on them; to say *namaaz* while a picture is hung over his right or his left or his head; to recite the Qur'aan from the wrong end; to go into *sajdah*, *rukoo* ' before the *Imaam* (the *namaaz*-leader) does so; to have a grave in front with nothing coming in-between: it will not be considered odious if something is put in-between, even though it be a small screen, and if the grave is situated to the right or to the left. In case any of the above odiousness occurs, *namaaz* will become defective. Care should, therefore, be taken to refrain from doing any of these

Excuses for breaking off *namaaz*:

To kill a snake, etc, when it is apprehended that it would cause hurt; to catch a run-away (domesticated) animal; being apprehensive of coming to harm: for example, milk would boil over, or meat, vegetable, bread would get burnt up; a thief would get away with something; the train would leave without him; a woman who is a stranger to him has touched him; there is intense need to ease himself; a man in distress is crying out for help, or somebody is drowning or burning in fire or a blind wayfarer, etc, is about to fall in a well. In all such situations, it is permitted to abandon *namaaz*. In latter situations, it is even essential to do so if one is capable of helping.

Of Sajda-i-sahve (prostration for forgetfulness): سجدہ سہو

It is a must to do *Sajda-i-Sahve* if an essential (*waajib*) of *namaaz* is left out unintentionally or an obligatory act (*fard*) is repeated (for example, *rukoo* is performed twice), or an excess is committed in the obligatory acts or the essentials of *namaaz* (for example, in the first *Qa'dah* (sitting down after two *rak'at*) *Durood Shareef* is said after *tashah-hud*). The *muqtadi* (follower) must offer the *sajda-i-sahve* if the *Imaam* does so. But it is not necessary for the *muqtadi* to do the *sajda-i-sahve* if the mistake has been committed by himself since he is under the discipline of the *Imaam*. The *muqtadi* should draw the *Imaam*'s attention by calling out *subhaanal Laah* (all praise is due to Al-Laah) if he is committing a mistake. It is best for the *Imaam* to turn back from committing the mistake, otherwise the *muqtadi* should follow the *Imaam*, and should do the *sajda-i-sahve* with the *Imaam* at the end of *namaaz*.

Mode of doing Sajda-i-sahve: سجدہ سہو کا طریقہ

After reciting *tashah-hud* and *durood* in the last *qa'dah* and after saying *salaam* on the right side (only), one should do two prostrations, and after this he should again recite *tashah-hud*, *durood* and supplication and then say *salaam* on both sides.

Namaaz-i-Witr (Waajib) نماز وتر (واجب)

Namaaz-i-Witr is an essential act and its *qazaa* should be said if it had not been said earlier when it was due. The time for it is after the obligatory (*fard*) *namaaz* of 'ishaa upto dawn, but it is better to say it along with *tahaj-jud* late in the night. But if one is afraid that he might not get up after going to bed, he should say it along with 'ishaa before going to bed. It consists of three *rak'aat*. *Qa'dah* (sitting down) should be done after two *rak'aat* have been said and the standing position taken after reciting *tashah-hud*. In the third *rak'at*, one should first recite Chapter *Faatihah* and another chapter and then raise both hands upto the ears, and then fold his hands after saying *Al-Laahu Akbar* and then recite *Du'aa-i-Qunoot* (Invocation of *Qunoot*) softly, as doing so is essential.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ

وَنُشِئُ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ

مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ

نَسْعَى وَنَخْشَى وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ

إِنَّ عَذَابَكَ يَا كُفَّاءٌ مُلْحِقٌ

Al-Laahum-ma In-naa Nasta'eenuka Wa Nastagh firuka Wa Nu'minu Bika Wa Natawak-kalu 'Alaieka Wa Nusnee 'Alaiekal Khaier, Wa Nash kuruka Wa Laa Nakfuruka wa Nakh La'u Wa Natruku Maien-Yafjuruk, Al-Laahum-ma Iiy-yaaka Na'budu Wa Laka Nusal-lee Wa Nasjudu Wa Ilaieka Nas'aa Wa Nahfidu Wa Narjoo Rahmataka Wa Nakh shaa 'Azaabaka In-na 'Azaabaka Bil Kuf-faari Mulhiq.

“O Al-Laah! We beseech You for Your help and ask You for Your forgiveness, and believe in You and put our trust in You and we praise You in the best manner and we thank You and we are not ungrateful to You and we cast off and for sake one who disobeys You. O Al-Laah! You alone we worship and to You we pray and make obeisance and to You do we run and we present ourselves for serving you and we hope for Your mercy and fear Your chastisement. Surely, Your chastisement overtakes the unbelievers.”)

Those who are unable to recite *du'aa-e-qunoot* should recite the following supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rab-banaa Aatinaa fid-dunyaa Hasanatan-Wa Fil Aakhirati Hasanatan-Wa Qinaa 'Azaaban-Naar.

“O our Rabb! We seek of You good in this world and good in the Here after and safety from the torment of Hell.”)

If he forgets to recite *du 'aa-e-qunoot* and goes in *rukoo'*, he should not return to it but should do *sajda-i-sahve*.

Of *Jamaa'at* (congregation) and leadership:

وَارْكَعُوا مَعَ الرَّاكِعِينَ

War Ka 'oo Ma 'ar-Raaki 'een
(2/43)

("And bow down in *rukoo'* with those who bow down.")

To say *namaaz* in congregation is essential. One is a sinner if he fails to do so even once without a valid excuse; and one abandoning it habitually is a great sinner and is liable to be punished. Congregation is a condition for saying Friday (*jum'ah*) *namaaz* and the *namaaz* of the two '*leeds*, and in *taraaweeh* it is a *sunnat-i-kifaayah*, i.e., if it is performed by some in the locality then it is deemed to have been offered by everybody else, and if it is not performed by any one in the locality then all would be deemed to have done something evil. To say *namaaz* in (*jamaa'at*) congregation brings 27 times more reward.

The *Imaam* should be of the *Ahl-e-Sunnat-wa-Jamaat* with correct beliefs, abstain from sins, strictly follows *shari'at* (Islamic revealed law), recites the Qur'aan correctly, and is in greater know of the requisites of *namaaz* and of cleanliness. A *namaaz* becomes odious and has to be said again if it is led by a person having wrong beliefs and is openly impious, like a drinker, a fornicator, an usurer, a backbiter, or one not keeping beard or keeping it not as prescribed. The leadership (*Imaamat*) of a woman is a taboo. The leadership of a bastard, a leper, and a man who is paralysed is also odious when one better than such is available. The leadership (*Imaamat*) of a blind person is allowed without any unjustifiability attaching to it if that person is mindful of cleanliness, etc.

Those on whom congregation is not due:

The women; the sick; the invalids; the lame; the crippled; very old persons; and the blind.

Excuses for abandoning congregation:

It is permissible to forgo the congregation if it is intensely cold; if it is intensely dark; there is an apprehension of intense rain; there is wind and mud on the way; apprehension of theft; fear of a tyrant or an oppressor; intense need to ease oneself; food being served while he is hungry; while

Tending the sick. In all such situations, even healthy people are permitted to miss the congregation.

Namaaz-i-Jum'ah (Friday prayer):

*Yaa Aiey-yuhal Lazeena
A'manoo Izaa Noodiya Lis-Salaati
Min-y Yaumil Jumu'ati Fas'au ilaa
Zikril-Laahi Wa Zarul Baie'a
Zaalikum Khaierul-Lakum In
Kuntum Ta'lamoon. (62/9)*

("O those who believe! When you are called to *namaaz* on Friday (*Jum'ah*), then run for the remembrance of Al-Laah, and leave all commerce. This is better for you, if you knew.")

Namaaz-i-Jum'ah is absolutely obligatory. Its obligatory nature has been more emphasised than that of *zuhr* and anybody denying this is an infidel. The *Jum'ah namaaz* stands in lieu of *zuhr* and the time for it is the same as for *zuhr*.

Conditions for holding of *Jum'ah namaaz*:

There are certain requisites for the *jum'ah namaaz* which are necessary to be met. If even one of the conditions is not met, *jum'ah namaaz* will not be held. Wherever any of the conditions is not fulfilled, *namaaz* for *zuhr* will be said. The conditions are: (1) a town exists, or, in place of a town, there is a village which has a central status in the area; (2) the time is that for *zuhr namaaz*; (3) a sermon is delivered before *namaaz*; (4) a congregation has to be there for without a congregation *jumah namaaz* will not be held; and (5) there is general permission to participate in it.

Those on whom *jum'ah namaaz* is obligatory (*fard*):

Jum'ah namaaz is a must for every male Musalmaan who is free, sane, healthy and resident.

Those on whom *jum'ah namaaz* is not obligatory (*fard*):

Jum'ah namaaz is not obligatory on a woman; a slave; a prisoner; a minor; one who has lost his senses; an invalid; one who is handicapped; one who tends the sick; a wayfarer; one who is afraid of somebody; one who rightly apprehends harm coming to him. But if the wayfarer, the sick and the women participate in the *namaaz* then their *namaaz* would be deemed to be valid and they would be deemed to have been absolved of the duty of saying *zuhr namaaz*. To bathe on a *jum'ah* is a *sunnat*, and to put on good clothes and perfumes, to do *miswaak* (brush the teeth), and to sit in the front row of the mosque are desirable acts (*mustahab*).

Essential Problems:

Things which are unlawful during *namaaz* are also unlawful during the *khutbah* (sermon): for example, eating, drinking, saluting and talking etc, even doing virtuous deeds. It is obligatory on all present to listen to the *khutbah* and to maintain silence. The *khateeb* (the person delivering the sermon), can, however, order virtuous deeds. It is prohibited for the listeners in general to raise their hands or to say 'aameen' when the *khateeb* utters a benedictory sentence. It is permissible to make a supplication between two sermons for something good without raising the hands, and in silence.

Namaaz on the 'Ieeds: نماز عیدین

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ

*Wa Litukmilul Id-data Wa
Litukab-birul Laah. (2/185)*

("Complete the count of the
fasts and glorify Al-Laah, that
is, Say takbeer.)

He has also commanded: *Fasal-li Lirab-bika Wanhar*. ("Say *namaaz* for the sake of your *Rabb*, and make a sacrifice (*qurbaanee*).")

Namaaz on the 'Ieeds is essential. Not for everybody but only for those on whom the *Jum'ah namaaz* is obligatory. And the conditions for offering these are the same as those for the *Jum'ah namaaz*, the only difference being that the *khutbah* (sermon) in the *Jum'ah namaaz* is a prerequisite but in the two 'Ieeds it is *sun-nat*. The time for the 'Ieed *namaaz* is from when the sun rises to a height of one spear till after the sun has declined (*zawaal*). But it is desirable (*mustahab*) to somewhat delay it for 'Ieed-ul-Fitr and to hurry it for 'Ieed-ul-Azhah. There is no *Azaan* and *Iqaamat* before these *namaaz*. The mode of saying *namaaz* on these two occasions is the same.

Mode of Namaaz: نماز کا طریقہ

First, define the intention (*ney-yat*) to say two *rak'aat* of *waajib* (essential) *namaaz* for 'Ieed-ul-Fitr, or 'Ieed-ul-Adhaa, with six additional *takbeer* (*Al-Laahu Akhbar*). Then, after saying *takbeer-i-tahreemah* fold the hands and recite *sanaa* (praise of Al-Laah). Then, the (*Imaam*) leader of the *namaaz* in a loud voice and the led in a soft voice say *takbeer* thrice, letting go of their hands after saying *takbeer* twice and folding them after the third one. Then, the *Imaam* (prayer-leader) should recite aloud Chapter *Faatihah* and one other chapter and then go for *rukoo'* and *sujood* (prostrations). In the second *rak'at*, after reciting *Faatihah* and one other chapter, and before going for the *rukoo'*, the *Imaam* as well as

the led should raise their hands to the ears and say *takbeer* (*Al-Laahu Akbar*) thrice and then let go of their hands. While saying the fourth *takbeer* they should not raise their hands upto the ears but should go for the *rukoo* and complete *namaaz* according to the rules.

Things deemed to be desirable (*mustahabaat*) on 'Ieed days:

To have a hair-cut; to cut the nails; to do the *miswaak* (brush the teeth) and to bath; to wear good clothes; to put on perfume; to go on foot to the 'Ieed *gaah* (place where 'Ieed *namaaz* is held); to say *takbeer* of 'Ieed while on the way to where the *namaaz* is to be held and to return by a different route; to give *Sadqa-i-Fitr* before 'Ieed-ul-Fitr *namaaz* and to eat some sweet things (it is better to take odd number of dates, three, five or seven); to greet each other and to shake hands and to embrace and congratulate each other.

The words of *Takbeer* of 'Ieed:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Al-Laahu Akbarul Laahu Akbar, Laa Ilaaha il-lal-Laahu Wal Laahu Akbarul-Laahu Akbaru Wa Lil Laahil Hamd.

("Al-Laah is the Greatest, Al-Laah is the Greatest. There is no deity but Al-Laah and Al-Laah is the Greatest and all praise is for Al-Laah alone".)

This *takbeer* should be recited immediately after *fajr namaaz* on the 9th *Zil Hijah* and continued upto the 'asr *namaaz* on the 13th of *Zil Hijjah*. To recite it once is *waajib* (essential) but reciting it thrice is more rewarding. It is called *Takbeer-i-Tashreeq*.

Namaaz-i-Janaazah (Funeral Prayer): نماز جنازه

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا

Wa Laa Tusul-il 'Alaa Ahadinm minhu Maata Abadaa. (9/84)

"And never stand for *namaaz* over their dead bodies (of the infidels and the hypocrites)". But stand for *namaaz* over the dead body of the faithful (*Musalmaan*).

Namaaz-i-Janaazah is a *fard-i-kifaayah*, which means that even if it is said by some only, all are absolved; otherwise all will be held to be sinners for not attending it even when they had come to know of it.

A congregation (*jamaa 'at*) is not necessary for this (*namaaz*). Even if one person says it the obligation (*fard*) would have been met. It has two pillars: to say *takbeer* four times and in a standing position. There are three *sunnats* to it: to recite the glory and praise of Al-Laah; to recite *Durood* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*); and to make a supplication for the dead. Dead means a person born alive and dying later. There is no funeral prayer for a person born dead. Also, it is essential for the dead body to be present; there is no funeral prayer for an absentee dead. If several dead bodies are present, then one funeral prayer for all of them will do. It is better that one should define the intent for all, and say the funeral prayer for them separately.

Mode of namaaz: نماز جنازه کا طریقہ

After defining the intent, both the *Imaam* and those behind him should raise their hands to their ears and then fold them below the navel while saying *Al-Laahu Akbar*; then recite *sanaa* and after saying *wata 'aalaa Jad-duka* (exalted is Your name) say *wa Jal-la sanaa 'uka wa Laa illaaha Ghaieruka* (exalted is Your majesty and none is worthy of worship except You); then, say *takbeer* without raising the hands and then recite the *Durood Shareef* which is recited during *namaaz*; then say *takbeer* without raising the hands and then make the supplication. Those following the *Imaam* should say *takbeer* softly and the *Imaam* should say it aloud.

Supplication for an adult male or female:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا

وَذَكَرِنَا وَانْشَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ

وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ

*Al-Laahum-magh fir Li haiey-
yinaa Wa Maiey-yitina Wa Shaa
hidinaa Wa Ghaa'ibinaa Wa
Sagheerinaa Wa Kabeerinaa Wa
Zakarinaa Wa 'Unsaanaa, Al-
Laahum-ma Man Ahyaiaetahu Min-
naa Fa Ahyihi 'Alal Islaami Wa
Man Tawaf-faiaetahu Min-na Fata
Waf-fahu 'Alal Iemaan.*

(“O Al-Laah! Forgive and
pardon our living and our dead, our
present and our absent, our young
and our old, and our male and our
female. O Al-Laah! Grant to those
of us who are living the ability to
live while observing Islaam and
bless those of us who meet with
death in a state of faith and
Imaan.”)

Supplication for a minor boy:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَ

ذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

*Al-Laahum-maj 'alhu Laana
Faratan-Waj'alhu Lanaa Ajran-
Wa Zukhran-Waj'alhu Lanaa
Shaaifi'an-Wa Mushaf-fa'aa.*

(“O Al-Laah! Make him our
fore-runner, and make him for us a
reward and a treasure and a store of
merit, and make him for us an
advocate and an intercessor, and
accept his advocacy.”)

Supplication for a minor girl:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَ

اجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

*Al-Laahum-maj 'alhu Lanaa
Faratan-Waj'alhu Lanaa Ajran-
Wa Zukhran-Waj'alhu Lanaa
Shaaifi'atan-Wa Mushaf-fa'ah.*

(“O Al-Laah! Make him our
fore-runner, and make him for us a
reward and a treasure and a store of
merit, and make him for us an
advocate and an intercessor, and
accept his advocacy.”)

After the invocation (*du'aa*), say the fourth *takbeer*; unfold both the hands and say *salaam* on both sides, and make the supplication after leaving the ranks.

Note:

To shoulder a dead body is an adoration and brings great and good reward. It is an absolutely wrong impression among the generality of the people that a husband should not shoulder his wife's dead body, nor should he lower her in the grave, nor see her face. The only thing forbidden is to bathe her and to touch her unscreened. A woman can bathe her husband.

Namaaz of the traveller (Namaaz-i-Musaafir): نماز مسافر

A traveller is he who has gone at least 57 miles (about 80 kilometres) away from his normal place of residence. It is obligatory on him to curtail only his obligatory *namaaz*, that is to say, his *namaaz* will be complete if he were to say only two of the 4-*rak'aat* obligatory *namaaz*. If, by mistake or by intention, he were to say four *rak'aat* and do *qa'dah* (sitting on knees after two *rak'aat*) he would have accomplished his obligatory *namaaz* and the later two *rak'aat* would be treated as *nafl*. But he who says four *rak'aat* intentionally will have to bear a great load of sins, and he must repent for this. If the traveller says his *namaaz* behind a resident *Imaam*, he would, of course, say four *rak'aat*; and if a resident of the place says his *namaaz* behind an *Imaam* who is a traveller, then, after the *Imaam* has offered *salaam*, he should go on and complete his remaining two *rak'aat* but would not recite the Chapter *Faatihah* in these two *rak'aat* but would stand silent for the duration the *Faatihah* is being recited and would do the rest in the usual manner. The traveller remains a traveller so long as he does not return to his normal place of residence. If he goes to some other city or village and intends to stay there for less than fifteen days, he should say *qasr* (shortened) *namaaz*; if he intends to stay there for more than fifteen days, he should say the full *namaaz*. *Qasr* is only in the 4-*rak'aat* obligatory *namaaz*, and it does not apply to *sun-nat* and *witr*. *Sunnat* will be said in full while travelling.

Namaaz-i-Ishraaq: نماز اشراق

This *namaaz* has great rewards. He who says it receives as much reward as for the entire *Hajj* and *'Umrah*. It consists of only two *rak'aat*. After saying *fajr namaaz* in congregation, the worshipper

should continue to sit (in the mosque) engaged in the remembrances of Al-Laah, and, then, say this *namaaz* when the sun rises to a considerable height.

Namaaz-i-Chaasht: نماز چاشت

Great virtue attaches to this *namaaz*. To a person saying it always, all his sins, even if they be equivalent to the scum of the sea, are forgiven and he will have a palace made of gold in Paradise. In this *namaaz*, there are at least two and at best twelve *rak'aat*, preferably twelve. The time for saying it is post-meridian till the decline of the sun.

Namaaz-i-Tasbeeh: نماز تسبیح

This *namaaz* has rewards beyond measure and there are four *rak'aat* in it. It may be said at any time except the times which are odious, preferably before *zuhr*. Following is the mode of saying it. Recite *sanaa* after *takbeer-i-tahreemah*. Then after *sanaa* recite this *kalimah* 15 times:

Subhaanal Laahi Wal Hamdu Lil Laahi Wa Laa Ilaaha Il-lal Laahu Wal Laahu Akbar (Glory be to Al-Laah and all praise be to Al-Laah. There is no deity but Al-Laah, Al-Laah is the Greatest). Then recite *taw'a-wuz* and *tasmiyah* and the chapter *Faatihah* and another chapter, and, then, recite this very *kalimah* ten times; then, go in *rukoo'* and after the *tasbeeh* of *rukoo'* recite this very *kalimah* ten times; then go for prostration (*sajdah*) and after reciting *tasbeeh* of prostration again recite this very *kalimah* ten times; then, rising from the prostration and while sitting (*jalsah*), recite this very *kalimah* ten times; then, in the second prostration, after *tasbeeh*, recite it fifteen times; then, in the second *rak'aat*, before reciting *Faatihah*, recite it 15 times; and in this order complete it in four *rak'aat*. 75 times in each *rak'at* and 300 times in all four *rak'aat*.

Namaaz-i-Haajat for fulfillment of needs: نماز حاجت

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ۝ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ ۝
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ
مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ ۝ لَا تَدْعُ لِي ذَنْبًا

إِلَّا غَفَرَّتْهُ وَلَا هُمْ إِلَّا فَرَجَتُهُ وَلَا حَاجَةٌ هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا

يَا أَرْحَمَ الرَّاحِمِينَ

Someone in need of something should first do the ablution thoroughly, then say two *rak'aat* of *namaaz*, then recite *hamd* and *sanaa* (praise and glory) of Al-Laah and send *Durood* to the holy Prophet (*Sallal Laahu Alaihi Wa Sallam*), and then make one of the following two supplications:

(1) *Laa Ilaaha Il-lal Laahul
Haleemul Kareem,
Subhaanal Laahi Rab-bil
'Arshil 'Azeem, Wal Hamdu
Lil Laahi Rab-bil 'Aalameen.
As'aluka Moojibaata
Rahmatika Wa 'Azaa'ima
Maghfiratika Wal
Ghaneemata Min Kul-li Bir-
rin-Was-Salaamata Min Kul-
li 'Ismin Laa Tada' Zanmban
Il-laa Ghafartahu Walaa
Ham-man Il-laa Far-rajtahu
Walaa Haajatan Hiya Luka
Ridan Il-laa Qadaletahaa
Yaa Arhamar-Rahimeen.*

("There is no deity but Al-Laah, the Most Clement, the Most Merciful. Glory be to Al-Laah, *Rabb* of the lofty throne and all praise is due to the *Rabb* of the worlds. O Al-Laah! I seek from You the means of Your blessing and seek from You the means to Your forgiveness and the achievement of every good and protection from every sin. (O Al-Laah!) Do not leave any of my sins without forgiving it and any of my woes without removing it and any of the needs which has Your approval without fulfilling it. O Most Merciful of all those who are merciful.")

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ

يَا رَسُولَ اللَّهِ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي

هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ

(2) *Al-Laahum-ma 'In-nee
'As'aluka Wa Ata Waj-jahu
'Ilaieka Bi Nabeey-yika
Muhammadin-Nabeey-yir
Rahmah (Sallal Laahu*

("O Al-Laah! I beg You and turn to You through Your Prophet, Hazrat Muhammad (*Sallal Laahu Alaihi Wa Sallam*) who is a merciful Prophet. O Prophet of Al-

'Alaiehi Wa Sallam). Yaa Rasoolal Laahi (Sallal Laahu 'Alaiehi Wa Sallam). 'In-nee Qad Tawaj-jahtu Bika 'Ilaa Rab-bee Fee Haajatee Haazihi Lituqdaa Lee, Al-Laahum-ma Fashaf-fi 'hu Feey-ya.

Laah! I have turned my attention to my Rabb through you for this need so that it may be fulfilled. O Al-Laah! Accept his intercession on my behalf.”)

نماز استخاره: Namaaz-i-Istikhaarah:

Doing *istikhaarah* simply means seeking good from Al-Laah. One should do it whenever he intends to embark upon an important task and supplicate to Him Who knows best about all the unseen and unknown things to indicate to him whether doing a particular thing is good for him or not.

Mode of doing Istikhaarah:

First offer two *rak'aat* in such a way that in the first *rak'at* Chapter *Faatihah* is recited and, then, the Chapter *Qul Ya Aiy-yuhal Kaafiroon* is recited and in the second *rak'aat*, after *Faatihah*, the Chapter *Qul Huwal Laahu Ahad* is recited, and then, after the *salaam*, the following invocation is made:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ
فَضْلِكَ الْعَظِيمِ ۖ فَإِنَّكَ تَقْدِيرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ
عَلَّامُ الْغُيُوبِ ۖ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي
دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلِ أَمْرِي وَآجِلِهِ فَأَقْدِرْهُ لِي
وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ ۖ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ
لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ

عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ

كَانَ ثُمَّ أَرْضِنِي بِهِ ۖ

Al-Laahum-ma In-nee Astakheeruka Bi'ilmika Wa Astaqdiruka Bi Qudrtika Wa As'aluka Min Fadlikal 'Azeem. Fa'in-naka Taqdiru Wa Laa Aqdiru Wa Ta'lamu Wa Laa A'lamu Wa Anta 'Al-laamul Ghuyoob. Al-Laahum-ma In Kunta Ta'lamu An-na Haazal 'Amra Khaierul Lee Fee Deenees Wa Ma'aa Shee Wa 'Aaqibati Amree Wa 'Aajili Amree Wa 'Aajilihi Faqdurhu Lee Wa Yas-sirhu Lee Sum-ma Baarik Lee Feehi — Al-Laahum-ma In Kunta Ta'lamu An-na Haazal Amra Shar-ul Lee Fee Deenees Wa Ma'aa Shee Wa 'Aaqibati Amree Wa 'Aajili Amree Wa 'Aajilihi Fasrifhu 'An-nee Wasrifnee 'Anhu Waqdur Leey-al Khaiera Haiesu Kaana Sum-ma Ardinees Bihi.

(“O Al-Laah! I beseech You for the good with Your knowledge, and I request to have power through Your power, and I ask you for Your bounty, because You have power and I do not have it and You are All-Knowing while I do not have any, and You know best the invisible. O Al-Laah! If You know this thing (which I intend doing) is good for my faith, for my livelihood and for the ultimate consequences, here and in the hereafter, of my affairs, then ordain it for me and make it easy and make it a blessing for me. O Al-Laah! If You know that this thing is bad for my faith, for my livelihood, and for the ultimate consequences, here and in the hereafter, of my affairs, then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and, then, make me pleased with it.”)

It is better for a person doing *istakhaarah* to do it seven times, and having made the supplication go to sleep in a state of cleanliness facing the *Qiblah*. He should recite *Durood Shareef* before and after the supplication. If in a subsequent dream he sees something white or green he should think that what he intends to do is good for him; if he sees something red or black he should think that what he intends to do is bad for him and, therefore, he should desist from it.

Namaaz-i-Taraaweesh: نماز تراویح

Namaaz said after *'ishaa* and before *witr* during the month of *Ramadaan* is called *taraaweesh*. It is a *Sun-nat-i-Mu'ak-kadah* (a thing doing of which has been ordered by the Prophet) for both the male as well as the female. It comprises 20 *rak'aat* (in two's) with ten *salaam*. It is desirable to rest awhile after every four *rak'aat* and to recite *tasbeeh*, which is:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ ۝ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ
وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ ۝ سُبْحَانَ الْمَلِكِ
الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ ۝ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ
الْمَلَائِكَةِ وَالرُّوحِ ۝ اللَّهُمَّ اجِرْنَا مِنَ النَّارِ ۝ يَا مُجِيرُ يَا مُجِيرُ ۝
الصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ ۝

*Subhaana Zil Mulki Wal
Malakoot, Subhaana Zil 'Iz-zati
Wal 'Azmati Wal Haiebatil Wal
Qudrati Wal kibriyaa'i Wal
Jabaroot, Subhaanal Malikil
Haiey-yil-Lazee Laa Yanaamu
Walaa Yamoot, Sub-boohun Qud-
doosun Rab-bunaa Wa Rab-bul
Malaa'ikati War-Rooh, Al-
Laahum-ma Ajirnaa Minan-
Naari Yaa Mujeeru Yaa Mujeeru
Yaa Mujeeru, As-Salaatu 'Alaa
Muhammad, (Salaatan-Wa Salaaman
'Alaika Yaa Rasoolal Laah)*

(“Glory be to Him to Whom belongs the kingdom and the sovereignty. Glory be to Him to Whom belongs all honour and all munificence and all awe and all greatness and all power, and all grandeur and all authority. Glory be to Him Who is the King Everlasting, Whom neither slumber overtakes nor death. He is the Absolutely Pure, the All Holy. He is our *Rabb* as well as of the Angels, and of the *rooh* (Spirit). O Al-Laah! Protect us from Hell-Fire. O Protector, O Protector, O Protector! Peace be upon Muhammad.”)

Relevant rules:

The *namaaz-i-taraaweeh* for the adults will not be deemed to have been said if it is led by a minor. It is also not permitted to have a *haafiz* (a person who has learnt the Qur’aan by heart) on hire for the purpose of conducting *taraaweeh*; it is, however, permitted for something to be given to him in recognition of his services. He who has not said his obligatory *namaaz* in congregation should not say *witr* in congregation but say it by himself.

***Namaaz-i-Tahaj-jud* (late night prayer):**

Tahaj-jud is the *namaaz* which is said after the *namaaz* of *'ishaa* after getting up from sleep, and it brings great rewards. It comprises at least two and at the most twelve *rak'aat*.

***Salaat-ul-Laiel* (or night *namaaz*):** The *namaaz* which is said after *'ishaa* before going to bed is called *salaat-ul-laiel*:

It is the most rewarding *namaaz* after the obligatory ones.

***Namaaz-e-Safar* (namaaz for travel):**

To say two *trak'aat* of *namaaz* at home while embarking on a journey, and on return to say two *rak'aat* in the mosque (*masjid*) before returning home is *masnoon* (exemplified by the holy Prophet) and is highly blessed.

***Qazaa Namaaz* (the missed *namaaz*):**

The *namaaz* said after the prescribed time is called *qazaa* (missed), and to miss it without any cogent and valid (according to Islaamic laws) reason is a great sin. It is obligatory on him who misses it to offer *qazaa* for it and repent for it from the core of his heart. Obligatory *qazaa* for an obligatory *namaaz*; for a *waajib* (essential) one an essential one; and for some *sun-nat* (exemplified by the holy Prophet) *sun-nat*: for example, the *sun-nat* of the dawn *namaaz* when the obligatory (*fard*) also has been missed, and the first four *sunnat* of *zuhr* as well, when the time for it is still there. There is no time-limit for saying *qazaa namaaz*. He will acquit himself of his responsibility in this regard whenever he says it; of course, it should not be said at sunrise and at sunset, or at a time when the sun begins to decline. It should be said as early as possible and not delayed. If the *sun-nat* of *zuhr* and *jum'ah* before the *fard* are missed, these should be said after the obligatory (*fard*) *namaaz*; and if the *sun-nat* of *fajr* is missed it should better be said after sunrise but before *zuhr namaaz*.

وَقَالَ رَبُّكُمْ ادْعُونِيْ اَسْتَجِبْ لَكُمْ

***Masnoon* (exemplified by the holy Prophet) supplications:**

Wa Qaala Rab-bukumud-'oonee Astajib Lakum. 40/60

("And your *Rabb* orders, supplicate to Me and I will accept it.")

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

When stepping out of one's home:

Bismil-Laahi Tawak-kaltu 'Alal Laah. (Laa Haula Wa Laa Quww-wata ll-laa Bil-Laah.

("Al-Laah is He in whose name I begin (and), I put my trust in Al-Laah.")

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

When entering a mosque:

(Bismil-Laahi Was-salaatu was-salaamu 'Alaa Rasoolil-Laah) Al-Laahum-maf tah Lee Abwaaba Rahmatika.

("O Al-Laah! Open for me the gates of Your mercy.")

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

When stepping out of a mosque:

(Bismil-Laahi was-salaatu was-salaamu 'Alaa Rasoolil-Laah) Al-Lahum-ma In-ni As'aluka Min Fadlilaka wa Rahmatika.

("O Al-Laah! I seek from You Your grace and Your mercy.")

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

On getting up from sleep:

Al-Hamdu Lil-Laahil-Lazee Ahyaanaa Ba'da Maa Amaa tanaa Wa 'Ilaiehin-Nushoor.

("All praise is due to Al-Laah who has given me life (raised me up) after putting me to death (sleep), and I have to return to Him.")

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

On entering the lavatory:

Al-Laahum-ma 'In-nee A'oozu ("O Al-Laah! I seek refuge
Bika Minal Khubusi Wal Khubaa'is. with You from all wicked male and
female jinn.")

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

On coming out of the lavatory:

Al Hamdu Lil Laahil Lazee Azhab ("All praise is due to Al-Laah
'An-nil 'Azaa Wa 'Aafaanee. alone, who has removed the
distress from me and given me
comfort.")

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

After finishing the meal:

Al Hamdu Lil-Laahil-Lazee ("All praise is due to Al-Laah,
At'amanaa wa Saqaanaa Wa who has fed me and given me drink
Ja'alanaa Minal Muslimeen. and made me of the Musalmaans.")

اللَّهُمَّ اطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

**One should also say this after
eating at someone's home:**

Al-Laahum-ma t'im Man ("O Al-Laah! Feed him who
At'amanee Wasqi Man Saqaanee. has fed me, and give him drink who
has given me drink.")

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَلُ بِهِ فِي حَيَاتِي

On putting on a new dress:

*Al Hamdu Lil-Laahil-Lazee
Kasaanee Maa 'uwaariya Bihi
'Auratee Wa Ata jam-malu Bihi Fee
Hayaatee.*

("All praise is due to Al-Laah, who has clothed me so that I may hide my nakedness and so that I may adorn myself while I am alive.")

الْحَمْدُ لِلَّهِ سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا

إِلَى رَبِّنَا لَمُنْقَلِبُونَ-

When seated on a mount:

*Al Hamdu Lil-Laah, Sabhaanal-
Laahil-Lazee Sakh-Khara Lanaa
Haaza Wa Maa Kun-naa Lahu
Muqrineena Wa In-naa Ilaa Rab-
binaa Lamun qaliboon.*

("Thanks be to Al-Laah. Glory be to Him who has made it (the mount) subservient to us although it was beyond us to make it subservient, and we are to return to our Rabb.")

اللَّهُمَّ إِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ فَاعْفُ عَنِّي يَا غَفُورٌ

**To be recited on Shab-i-Qadr
and Shab-i-Bara'at:**

*Al-Laahum-ma In-naka 'Afoow-
wun Tuhib-bul 'Afwa Fa'fu 'An-
nee Yaa Ghafoor.*

("O Al-Laah! Surely, You are the One who forgives and likes forgiveness, so, forgive me, O You who forgive.")

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا

وَنَحْنُ بِالْآثَرِ

On visiting a graveyard:

*As-Salaamu 'Alaiekum Yaa Ahlal
Quboori Yaghfirul-Laahu Lanaa
Walakum Wa Antum Salafunaa Wa
Nahnu Bil Asar.*

("Peace be on you, O inmates of the graves. May Al-Laah forgive us and you. You have gone before us, and we are to follow you.")

اَللّٰهُمَّ اَنْتَ حَسَنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ

On looking into the mirror:

*Al-Laahum-ma Has-santa Khalqee
Fa Has-sin Khuluqee.*

("O Al-Laah! You have given me good looks; also make my nature good.")

اَللّٰهُمَّ اِهْلَهُ عَلَيْنَا بِالْيَمِيْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ وَالتَّوْفِيْقِ

لِيَاْتِحِبُّ وَتَرْضَىٰ رَبِّيْ وَرَبُّكَ اللّٰهُ ۝

On sighting the new moon:

*Al-Laahum-ma Ahil-Lahu
'Alaienaa Bil Yumni Wal Ieemaani
Was-Salaamati Wal Islaami Wat-
taufeeqi Limaa Tuhib-bu wa
Tardaa, Rab-bee Wa Rab-bukal
Laah.*

("O Al-Laah! Raise this moon on us with blessing, faith, peace and security, and give us the ability to do the things which You like and which please You. (And) (O moon!) Al-Laah is your *Rabb* as well as ours.")

JANNATI KAUN?

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰجِعُوْنَ ۝ اَللّٰهُمَّ عِنْدَكَ اَحْتَسِبُ مُصِيْبَتِيْ

فَاَجِرْنِيْ فِيْهَا وَاَبْدِلْنِيْ مِنْهَا خَيْرًا ۝

When struck by adversity:

*In-naa Lil-Laahi Wa In-naa 'Ilaiehi
Raaji'oon, Al-Laahum-ma 'Indaka
Ahtasib Museebatee Fa Ajirnee
Feehaa Wa Abdilnee Minhaa
Khaieraa.*

("Surely, we belong to Al-Laah and to Him we are to return. O Al-Laah, I hope for a reward in this adversity. So recompense me in this and requite me with something better.")

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَاَعُوْذُ بِكَ مِنْ غَلَبَةِ

الدِّيْنِ وَقَهْرِ الرِّجَالِ ۝

When faced with debts an anxiety: (“I seek refuge with You from
Al-Laahum-ma In-nee A'oozu Bika anxiety and depression, and I seek
Minal Ham-mi Wal Huzni wa refuge with You from over-
A'oozu Bika Min Ghalabatid Daieni whelming debt and from
Wa Qahrir Rijaal. encroachments by people.”)

*Rab-banaa Taqab-bal Min-naa In-naka Antas-Samee'ul 'Aleem,
Bihurmati Saiey-yidil Mursaleen, Sal-lal Laahu 'Alaiehi Wa Aalihi
Wa Ashaabihi Wa Baaraka Wa Sal-Ima Ajma' een.*

Muhammad Shafee
Al-Khateeb Al Okarvi
(Ghufira Lahu)



In the present book, we have used some Arabic and Persian words in Roman transliteration. Below are given the English translation of such words and other expressions for the information of our readers.

<i>Rabb</i>	Creator, Nourisher, Sustainer,
<i>Sunnat-i-Mu'akkada</i>	A Prophetic tradition which has been strongly recommended to be emulated.
<i>Sunnat-i-Ghair Mu'akkada</i>	A Prophetic tradition which has not been strongly recommended to be emulated.
<i>Fard</i>	Obligatory.
<i>Waajib</i>	Essential.
<i>Nafl</i>	Optional; Voluntary; Extra.
<i>Fard-e-Kifaayah</i>	An obligation which will be fulfilled even if performed by only some people in an area.
<i>Mustahab</i>	Desirable.
<i>Rak'at(Pl.Rak'aat)</i>	Part of the prayer, which includes standing, bowing down and two prostrations.
<i>Namaaz</i>	Prayer.
<i>Du'aa</i>	Supplication.
<i>Wuzw</i>	Ablution.
<i>Ghusl</i>	Bath.
<i>Tayam-mum</i>	Dry ablution or bath.
<i>Durood Shareef</i>	Salutations and blessings of Al-Laah upon the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).
<i>Shar'ee</i>	According to Divine guidelines.
<i>Sharee'at</i>	Divine guidelines.
<i>Mu'min</i>	A staunch believer in Islaam.
<i>Jamaa'at</i>	Congregation.
<i>Mu'az-zin</i>	One who gives the call to prayer.
<i>Imaam</i>	The prayer-leader.
<i>Khateeb</i>	A preacher.
<i>Khutbah</i>	A sermon.
<i>Tasbeeh</i>	Glorification of Al-Laah.
<i>Wazeefah</i>	Routine adoration.
<i>(PlWazaa'if)</i>	

<i>Qiyaam</i>	Standing position
<i>Sanaa</i>	Praise of Al-Laah.
<i>Tasmiyah</i>	(Al-Laah, in whose name I begin, is the Most Compassionate, the Most Merciful.
<i>Tasmiyah</i>	(Al-Laah, in whose name I begin, is the Most Compassionate, the Most Merciful.
<i>Ta'aw-wuz</i>	(To Al-Laah I betake myself for refuge from the accursed (<i>Shaitaan</i>) Satan.
<i>Takbeer</i>	(<i>Al-Laahu Akbar</i>) Al-Laah is the Greatest.
<i>Takbeer-e-Tahreemah</i>	The call to prayer before the start of <i>namaaz</i> .
<i>Salaam</i>	Peace (salutation on both sides indicating end of <i>namaaz</i>).
<i>Qa'dah (Pl. Qu'ood)</i>	Sitting upright on knees reverentially after rising from the second <i>sajdah</i> at the end of the second <i>rak'at</i> ,
<i>Jalsah</i>	Sitting on knees between two prostrations.
<i>Qauma</i>	Standing upright after bowing down (<i>rukoo'</i>).
<i>Makrooh</i>	Odious; Undesirable; disliked.
(Pl. <i>Makroohaat</i>)	
<i>Makrooh (tahreemi)</i>	Strictly odious an absolute taboo.
<i>Haraam</i>	Forbiddin; Unlawful.
<i>Rukoo'</i>	Bowing down.
<i>Sajdah (Pl. Sujood)</i>	Prostration
<i>Sajdah-i-Sahv</i>	Prostration for making a chance-mistake during <i>namaaz</i> .
<i>Qiblah</i>	The Holy Ka'bah any object of veneration and reverence.
<i>Juma'ah</i>	Friday.

*Ahle Sun-nat Wa
Jamaa'at*

The group of Muslims whose beliefs and acts conform to the way of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and of his companions (*Radiyal Laahu 'Anhum*).

Tasmee'

(Al-Laah has listened to him who has praised Him).

Tahmeed

(O our *Rabb!* All praise is due to You alone).

Janaazah

Funeral.

Faatihah

Opening chapter of the Holy Qur'aan.

Islaam

Total submission to Al-Laah's Commands.

Deen

Religion.

Istikhaarah

Seeking Al-Laah's approval before undertaking something.

Musalmaan

A person who believes in Islaam.

Shart (Pl. Sharaa'it)

Condition.

At-Tahiy-yaat

Sitting in each *Qa'dah* and reciting praises of Al-Laah, and sending *Salaam* on the holy Prophet and all virtuous bondsmen of Al-Laah.